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A
SPIRITUAL VOICE
TO THE
CHRISTIAN CHURCH,
AND TO THE
J E W S ;

In an EXPLANATION of the
SABBATICAL YEAR OF MOSES
By the GOSPEL of JESUS CHRIST:

IN WHICH

The approaching MILLENNIUM is supported, and the
DIFFERENT DURATIONS of future Punishments are
proved and confirmed by the TWO REVELATIONS of GOD.

It shall be the Princes Part to give Burnt-Offerings and Meat-Offerings and Drink-Offerings, in the Feasts, and in the New-Moons, in all Solemnities of the House of Israel: He shall prepare the Sin-Offering, and the Meat-Offering, and Burnt-Offering, and the Peace-Offering, to make Atonement for the House of Israel.

Ezek. xlv. 17.

Thus saith the Lord God; the Gate that looketh toward the East, shall be shut the SIX Working Days: But on the Sabbath it shall be opened. The People likewise of the Land shall worship at the Door of the Gate before the Lord, in the Sabbaths and in the New Moons.

Chap. xlv. 1, 3.

By the Rev. Mr. CLARKE,
Author of the ESSAY on the NUMBER SEVEN, and
of the Calculations on the Prophecies of DANIEL and
JOHN.

L O N D O N :
Printed and Sold by J. TOWNSEND, at the Corner of
White-Friers, in Fleet-Street. 1760.



P R E F A C E.

THE first Essay on the Number SEVEN was published to shew the Ground of expecting some great spiritual Revolution on a seventh Period of Time.

The second of the Calculations on the Prophecies of Daniel and John were wrote, as I am fully perswaded, by a supernatural Light, altogether new and extraordinary to me; in which I was led to account for the shortening of one Period, which was unknown to me before. The Obscurity, with which the Impartial Review for the last Month justly charges it, is, perhaps, owing to the Nature of the Subject; nor was it designed for a cursory Reading, but for the mature Consideration of the *Watchmen of Israel*.

The spiritual Explanation of the Sabbatical Year is offered to the Christian Church, with a View of supporting the Expectation of the Millennium near at Hand; and of unfolding somewhat more fully the Nature of Regeneration, or the spiritual Kingdom of God with-in his People in this Life.

What I have said about the several Periods or Ages of future Punishments, and the End and Design of them, the final Restitution of the miserable Sufferer to the Favour of his Cre-

ator, is so built upon the Law and the Gospel, that it will not be easily shaken without weakening the Evidence of Revelation itself. This Idea of the divine Government is yet more perfect and scriptural, than that of the ingenious and liberal Enquirer Mr. Bourn of Norwich, in his late excellent Letter to Dr. Chandler on this Subject.

The Exposition of the sacred Writings in the Manner before us, it may be hoped, will not be ranked with the *French Prophets*, or with the Dreams of a melancholy or an enthusiastic Imagination ; since St. John tells us, that the Testimony of Jesus Christ is the Spirit of Prophecy, which has several Branches according to St. Paul in 1 Cor. through the 12th Chapter, overlooked by our great Bacon, and the excellent Bishop Taylor on the Subject of Prophecy.























Whether the Spirit of Truth or of Error, has conducted me in these Inquiries and Subjects, must be submitted to Time, and the Judgment of spiritual Minds. I am neither ashamed nor afraid to support what I have written, if any worse Treatment than Censure or Reproach, should fall to my Lot.

Jan. 7. 1760.



LEV. XXV. 3, 4.

Six Years thou shalt sow thy Field, and six Years thou shalt prune thy Vineyard, and gather in the Fruits thereof: but in the seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath to Jehovah: thou shalt neither sow thy Field, nor prune thy Vineyard.

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3. By this Institution every Seventh Year became *Sanctified*, that is, Set apart from the other, in which no Man could claim any private Right, or exclusive Propriety in the Blessings of it, *Lev. xxv. 6.*

4. The Increase of this Year was open and common to the Beasts and Cattle, which were in the Land, *Lev. xxv. 7.*

5. The Sabbath extended the Prohibition even to the pruning the Vineyard or Oliveyard, *Lev. xxv. 4. Exod. xxiii. 10.*

6. None, but *Israelites*, or *Profelytes of Righteousness*, were intitled to the Release from Debts : *Strangers* and *Profelytes of the Gate*, who worshipped in the *outer Court* of the *Gentiles*, were still under Obligation, *Deut. xv. 3.*

7. At the End of this Year, on the *Feast of Tabernacles*, the Law of *Moses* was to be read before the *Commonwealth* of *Israel*, *Deut. xxxi. 10, 11, 12, 13.*

8. Upon every seventh Year, all Hebrew Servants were to be discharged from their Bondage, *Exod. xxi. 2. Deut. xv. 12.*

These are the principal Circumstances, which distinguished this Year under the *Law* : The spiritual Signification of every Part must be searched out, and explained by the *Gospel*.

1. Now as the *Law* was a *public Record* and *Memorial* set up in one Nation chosen among other Purposes by divine Wisdom, to preserve the Evidence of great Forfeitures, which one *common Head, Root, or fountain-Spirit* of a whole intellectual Creation had incurred : So did it contain and exhibit the blessed *Promise* of a Restoration to those exceeding great and weighty Blessings lost in him.

Hence

Hence the several Branches of the legal Economy appear designed to prefigure the most important Truths, which are to be brought to Light by the *promised Seed*, in their *proper Times*, 1 Tim. ii. 6. Tit. i. 3.

2. Our blessed Lord assures his Church, that * not one *lota*, or *Tittle* of the *Law* shall fail, till *all* be *fulfilled*: By which Expressions we may understand an unchangeable Promise of a noble and glorious Completion to every distinct Part of that *complex Dispensation*, which contains so many Mysteries, that is, secret Councils of God hid in a manner in Types and Figures; and which, when the Seals thereof are opened one after another, unfold the *Riches of Christ* and the *Love of God passing Knowledge*.

3. No absolute Necessity appears, that the *Messiah* with his *Family* of the *twelve Apostles*, the Prophets of his Kingdom, should explain every Part of the *Mosaic System*; but as the Key of this Interpretation was given by the *Builder* of the *new Temple*, and by *Paul, Peter, and John*, his *chief Servants*, who speak in no other Terms scarcely, than in the Phrases and Idioms of the *Law* and the *daily, the continual Service* of the *Temple*, it was the Duty of all Teachers under the Gospel, to covet spiritual Gifts of † *Prophecy*, that is, as the Apostle means, to open the Shadows of *Moses*, and explain the *old and new Covenant* from each other. Upon these Principles I shall endeavour so far as the Gift of my Light leads me, to point out the *twofold Design*, which divine Wisdom seems to have had in view by appointing the *Sabbatical Year*, a subordinate one in the temporary Covenant to the

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* Matt. v. 18. † 1 Cor. xiv. 5. 31. Rom. xii. 6.

Seed of Abraham according to the *Flesh*; the other for his *universal Seed* of the *Spirit*; as he is the *Father* in *Type* of *many Nations*, who were to be the Children of a like Faith and Obedience; and to receive the Blessing in that *one Seed*, even *Christ*, * of whom *Isaac* was a *Figure*, and in whom all the Nations and Families of the Earth were to be blessed. Gen. xxii. 18. and xxviii. 14.

1. Let us consider the first Circumstance, that is, the Prohibition of *Sowing* the *Field*, by which this Year afforded a *Rest* to the *Land*. Lev. xxv. 6. I shall pass by the Question, at what time the Jews began the first Sabbatical Year, whether it happened after seven Years taken up in the Reduction, and six or seven Years more in the Distribution of the Land of Canaan. This Question † will come more properly under view, when the Year of *Jubilee* shall be discussed.

Divine Wisdom then instituted a Sabbath at the End of *six Days*, and a Sabbath at the End of *six Years*: they both pointed out the blessed State of the whole Creation on the first Sabbath of God recorded in Gen. i. 31. and looked forward to the Restoration of it, as part of that glorious Work, which the *promised Seed*, the *one only begotten* and *beloved Son* of הוה ‡ of *Abraham* with *Sarah* shut up in his *Name* by inserting the Letter, ה He, was to effect: for he is to destroy *all* the *Works* of the *Devil*, all the great Evils, *moral* and *natural*; all the Sin and Misery, which by his Seduction of *Adam* in his *Eve*, had been introduced into the whole Creation.

Both Sabbaths carried on subordinate Ends during the Period of the typical Economy, which pre-

* Gal. iii. 6. † Meyer de Temp. Sac. et fest. dieb. Heb. cap. 17. ‡ Gen. 17. 5.

promoted the temporal Good and Happiness of the Israelites, who were the Subjects of that *Theocracy*: and they bear a *Figure*, an *Earnest* and *Pledge* of more universal and durable Blessings for the great Family of the other *Nations*, which spring from *one Tree*, *one Seed* of Sin, and death in *Adam*, and shall be restored in the *fulfness of times*, in *one Tree*, *one glorious Seed* of *Righteousness* and *Life*, *Jesus Christ*, who is the true *Isaac* of *Aleim*, that shall make all to rejoice in his *Birth* out of the *Godhead*, and in his *Birth* into the *Flesh* of this World, the outer Court, *even our Flesh* of *Death*, which must again be *espoused* and *married* unto the spiritual Worlds, from which *two holy Sanctuaries* it is now divided and *divorced*. For the Powers of that superior Creation called by the Jews *Aziluth*, or *Emanation*, are come down in the *Head* of it, who is the *one Heir* of the *everlasting Abraham*: he has taken hold of this lower Creation, this *Asia*, the World of *Klippoth*, the hard Bark, into which *Matter* is sunk by Separation from the *Fire*, *Light*, and *Spirit*, *three in Union*, the *Heavens*. All these he will carry back as the Spoil and Triumph of his Love, into the *Glory* of his own *Nature*, and into the Kingdom of the *Father*, which St. John describes in its highest Purification, * as the *Sea of Chrystal mingled with Fire*.

The 70 Nations, for whom † *Christ tasted Death*, are typified by the 70 Souls from the *Loins* of *Jacob*. Exod 1. 5. by the 70 *Elders* called up to the *Mount*. Exod 24. 1. to whom the *Spirit* was given, Numb. 11. 24, 25. and by the 70 *Bullocks* in the Feast of *Tabernacles*. Numb. 29. 13.

The Reasons, which *Maimonides* assigns for the

* Rev. xv. 2.

† Heb. ii. 9.

Year of Rest, are cited by *Meyer* in Ch. 17. de ratione Schemittæ seu Anno Sabbatico. These Precepts, says this Jewish Author, were given partly from Compassion towards Men in general, and their Relief, as appears from Exod. 23. 11. and Lev. 25. 6, 7. partly, for the good in particular of Servants and of the Poor, and partly for the continual Preservation of Sustenance and Food for Men.

Abarbenel in his Comment on Lev. 25. rejects the Reason, that the Earth might be more fruitful by *resting*, and indeed how did it rest, when God gave the Blessing of three Years on the sixth Year, which (if Philosophy was concerned in it) must exhaust it more? and indeed we have good Reason to believe, that the spontaneous Productions were very abundant on the seventh Year. Could this great Rabbi, as the Jews proudly stile their wise and excellent Men, see nothing further on this Subject? Could this *Moses*, who to a Proverb is reckoned second to *Moses* their *Lawgiver*, imagine the gracious Designs of God to be of so contracted and transitory a Nature?

The Sabbatical Year is thought by *Abarbenel* to have been appointed, that the Memory of the first Sabbath of God, and of the Creation of the World might be preserved in opposition to the Eternity of it, which some Philosophers maintained. A like Reason is given by *R. Lewis* in *Lamy Lib.* 7. de Templo Hyeros, p. 1232. This however is mere Conjecture, for the Sabbath of Days was designed for this End, as it is expressly mentioned in Exod. 20. 11. Almighty God assigns no particular Reason for the seventh Year, as he does in the fourth Commandment for the seventh Day. From this Silence the Jewish Writers are driven to different
and

and contrary Opinions, as no Men fight more on opposite Sides, than the Rabbies.

As the *Law* is *figurative* in all its Parts, it must be impossible for the Remnant of *Israel*, who have rejected the Gospel, to explain their own Types and Figures, which could not have their final Completion under *Moses*, unless the *Messiah* was only to be equal to *Moses*, who was a Son of *Adam* under the *Death* of his own *Law*, as much as an *Aegyptian*, a *Moabite* or an *Edomite*; and unless the Blessings of that *holy One*, who was the * *Desire* of all Nations, were only to be of that Nature, which were enjoyed by that small Nation, who died from their Houses and the Land of Corn, Wine and Oil, just like their Ox or Ass, and in almost as short a time of inheriting the good Things thereof. We must therefore look out for Benefits very exalted and glorious indeed, which are to fulfill the *Antitype* of the sabbatical Year, under the *beloved Son of God*, who is as the royal Prophet speaks, *Aleim of Aleim*, Psalm xlv. 6, 7. and whose *Seed* (his *real Children* born from him) and whose *Throne* (his Kingdom for his *heavenly Race* and proper *Offspring*) is to endure for ever and ever. Psalm lxxxix. 29. 36.

In the seventh Year the *Rest* for the Earth, Vineyard, and Oliveyard, kept in view a shadowy Resemblance of the first *Heavens*, and *Earth*, in their *primæval Generation*, Gen. 1. 1. and 2. 4. before the great Sin of *Adam*. This typical Sabbath plainly shewed, that the Lord or Head of that state of Nature called *Eden* and of the Garden *Eastward*, (a *Throne* of physical Powers superior to Eden) was not placed there to dress and keep the Trees and Flowers in order, as a kind of innocent Recreation fit to preserve his Body in Health and

Strength. This is clear enough, since in those Parts of the *Law*, which preserved the Promise of a Restoration, and kept the Records of the several Blessings lost, we find this imaginary Employment of *Adam* banished from the Figures of the Restitution of all Things. As contraries best illustrate each other, God was pleased to forbid every kind of Labour about the Field, and Trees yielding Seed : In which Command the same Truth is cast before our Eyes, that *Adam* in that Sabbath * created in the *Image* and *Likeness* of the *Aleim*, both in his *Spirit* of *Lives*, and in his *Spiritual Body*, *Tent* or *House* of *Aleim*, had no more to do with manual Labour, than the *Light* and *Wind* have, in their going forth, and working in their united Power, Strength, and diffusive Energies. His Dominion resembled the Power of the *Aleim* over the limited Extent of his Garden, or Nature in *Glory* : he was the full Image of the Deity in the *inner* and *outer Spirit* ; cloathed with the *Urim* and *Thummin*, the Glories of the *double Cherubim*, heavenly Male and Female in One ; ruling and moving in the power and majesty of *Fire*, *Light*, *Spirit* and *Water*, which the *Prophets* as well as *Moses* are always setting before our View. The *Light* and *Wind* of this *outer Court* are the best Images left us, to give us any Idea of *Adam's* Dominion, as the *Son of God*, and in the *Kingdom* of his *Father*, however Men, whose Eyes are dim by the fall of their Forefather, represent his Power in a superior Wisdom to tame the Beasts, and to make them his Servants in ploughing the Earth, in drawing and carrying his Burdens. This Picture of *Adam's* primitive State, even so great a Writer as *Episcopus* gives in
his

his Chapter on the Image of God in Man, what then must be expected from the Schools of Calvinistical Interpretation, which by adhering so close to the *Letter*, kill the *Spirit* of the *Law* and the *Gospel*?

We are so sunk and fallen into *Flesh*, that we can form no true Conception of the glorious Nature Adam was invested with, when he was the *Lord* of the *Cherubim* in immediate Union with God: when he was the Ruler of the *Cloud of Glory* spread out in the power of Light, Spirit, and Water over the Garden, giving his superior Impression to the Light and Wind, the Waters and Earth of the *animal Creation*, the principles and powers of whose Nature he ruled over by the same physical Superiority and Dominion, as the Light and Wind which are the *Heavens* of this World, rule over, penetrate, and move in every Creature, that flies, walks, or creeps upon the Earth. The Jewish Cabbalists retain some Traces of *Adam's Glory*, in which he walked in Paradise on the same Feet, as the glorious Light and Wind walk up and down, feeding and nourishing the Life and Motion of all Creatures below. They speak much of the *Garments of Light*, *Adam's Covering*, which is the radical Idea for *Atonement*, and this is the *Glory* we all are come short of through Adam's Sin, as St. Paul tells us, Rom. iii. 23; and this is that *Glory*, or *Schechinah*, as the Jews speak, which our blessed Lord the *second Adam* in *Spirit* says in John xvii. 22. he had given to his Disciples, by which they were *One* with him, touching and touched, as he was *One* with his Father, united without any mediating Powers between them. It is not a Proper place to enlarge on the *Cherubim*, which I shall prove in treating on
the

the Garments of the *High Priest* and his *Brethren*; to be the same as the *Schechinah*, or *Cloud of Glory* in the Prophets; and which are the * *Clouds of Heaven*, in which *Jesus Christ* comes into his own People, and covers them with an inward invisible Glory; the Loss of which was *Adam's Nakedness* and *Shame*, and ours in him: The return, the *new Birth*, and *Resurrection* of these dead Powers quickened by the *Lord Jesus*, is the *Kingdom of God* in us, and † the *Powers* of the World to come.

What a wonderful Person (parzuph as the Jews speak) *Adam* was in the Image and Likeness of the *Aleim*, in the double Glory of the *Holy*, and *Holy of Holies* in his first *undivided Nature*, when he was *Bride* and *Bridegroom*, *Son* and *Daughter* of God, *Father* and *Mother* of an *Angelic Race*: This will be then only known, when the only begotten Son *Isaac* shall bring us out of this *Tent of Flesh* and *Blood*, into the *Tent* of his Mother *Sarah*, the *Sister*, the *Spouse* of *Abram*. Gen. xxiv. 67. Cantic. iv. 10. 12. and v. 1, 2.

This Digression may very well be excused, as it will help us to form a better Conception of the Law and the Gospel, and also of the Sabbatical Year or Millernium approaching; and it may check the Boldness of Infidels, who talk as if they knew the Constitution of the Universe. To return to our Subject. The Prohibition of every kind of Labour for the Earth and Trees (which were the chief Riches (as Cunaëus observes de Repub. Heb. Lib. 1. c. 4.) of the Israclites) supports as a Figure the memorial of the first Sabbath, before Toil and Labour took place by the *Body of Flesh*, which *Sin* brought,
And

* Rev. i. 7,

† Heb. vi. 5.

And was not this part of the Picture preserved, to make us expect the correspondent Blessing? Hence the Sabbath for the Land of Canaan, which is a Type of the new Heavens, and new Earth promised under the Messiah, must signify equally a *Rest* for Man, whose Sweat of the Brow was to draw out of the Earth cursed for his sake after Sin, the Productions to nourish his Body of Flesh, and of his * *Humiliation*: for Man at first was not made for the Earth, but the Earth for Man. As then such a State must return to the Seed of the Covenant made with *Abraham*, who in this Name is the † Father of the Gentiles, of many Nations, and who must bless them by the ‡ one *Seed Isaac* (for *Ishmael* must inherit the Blessing, though *Isaac* has the Glory of earning it by his *Obedience* unto the *Death*, even the *Death* of the *Cross*, and will bestow it freely on his rejected Brother) so the temporal Covenant peculiar to the Jews as descended from his private Name of *Abram*, is set up as a Figure and an Earnest too, of the greater and more blessed Covenant, which comprehends *Adam* in all the the Branches of the 70 *Nations*, who are fallen under *Death*, the *strange Work*, and the *first Babel*, which his Sin brought into the World, for all his Posterity of every Language, and Complexion.

Upon this Ground we may perceive how the *typical Land* given to *Abraham* and his Seed, shall extend the Force of that Promise to the Possession of a Land made as || *Eden*. This State of outward Nature according to the *Unity* of Design running through the *Sabbaths* of *Years*, will first open in the thousand Years of *St. John*, when the *spiritual Israel*,

* Phil. iii. 21. † Gen. xvii. 21. ‡ Gen. xvii. 20.
|| Isai. li. 3. Ezek. xxxvi, 35.

Israel, that is, all who are the *Lot* of the *Lord*, the *Election* of *Grace* which is the *Tribe* of *Levi* under the Gospel, shall form the general Assembly and Convocation of the *first-born*. Heb. xii. 23. These will enjoy the first Sabbatical Year, as they stand first in the order of Redemption typified by the seven Sabbaths of the Law, which are answered by the *seven Ages* of the Gospel, or as they are commonly mentioned, the *Ages* of *Ages*. What Changes will be wrought upon that Portion of this Earth, over which the *Throne* of *Glory* shall *schechnize*, will be as much a Mystery, or Secret, till they arrive, as the *Cloud* of *Glory* *tabernacled* over the *Israelites* in the Wilderness, and the several Blessings of Food and Defence from the outward Elements, under the *Pillar* of *Fire*, spread out as a Garment, are unknown to us, who are so little acquainted with the heavenly *Powers*, and their wonderful Operations, of which we see only a Shadow in the *Fire, Light, Spirit, and Water* of this World.

The Possession of that Land before, if it be considered as a Type and Earnest of a much more durable and happy Possession of it, when it shall be created again from its *Wilderness*-State, as *Eden*. This first Possession was so interrupted by their manifold Sins and Rebellions; the Blessings itself, though fully enjoyed, so little in its Kind for the great and good God to bestow, that it scarce deserves Observation, but as a Shadow and Pledge of better Things, wherein the Life of a *Span* long, the Days of threescore Years and ten under *Moses*, shall be swallowed up in the Eternity of God. Then will the Priests and Levites of the Gospel rejoice, who bear the Character of the First-born, and who have been * purified as Gold and Silver,

by

* Mal. iii. 3.

by the * *Coals of Fire* from between the *Cberubims* cast down into their *Flesh*: These happy Sons of *God*, and Brethren of *Jefus Chrift*, the *true High-Priest* will put on their Garments of Incorruption, and stand neareft the *Throne*, according to the † Predestination of *God* in *Chrift*, where all is the free Gift of eternal Life through him.

Meyer juftly obferves, that the Sabbatical Year represented to the *Israelites* the primæval Condition of the *Earth*, before it paffed under the *Curfe* for the Sake of *Man*; and fupported the Hope of a Deliverance from *Vanity*, *Rom.* viii. 20. But even this will not answer to the *Day of Salvation*, and *acceptable Year* which our Lord proclaimed in *Luke* iv. 19. and which is fpoke of by *Isaiah* lxi. 1. For this time is fuppofed to be the *Jubilee* when feven Sabbatical Years had revolved, where *Jefus* ftands alone, the glorious Saviour of the far greateft part of *Mankind* condemned to the *Ages* of the *Second Death*; and who brings them forth from their dreadful Chains of *Darknefs*, and horrible *Miferies*, which fill up the Period from *Sabbath* to *Sabbath*, according to the different Degrees of *Wickednefs*, which muft be avenged by the purifying *Juftice* of *God*, where *Some will be beat with few, and others with many Stripes*, *Luke* xii. 47, 48.

The Reasons, which the learned *Willet* delivers in his Comment on *Lev.* xxv. for the Institution of this Year, have no good Ground in them. The firft natural and philosophical Reason is abfurd, that as all Land requires Reft after three or four Years, fo *Judea*, as a more fertile Country, in fix Years. This Argument would destroy alfo a capital Proof of the *Theocracy*, which was given in the continual Miracle of the Benediction on the fixth Year: This
Error

* *Ezek.* x. 2, 6.

† *Eph.* i. 5, 11.

Error Maimonides seems to have taught the Christians. For though the Earth *rested* from the Culture and Labour of Man, it did not suspend its own Productions on the Seventh; and the extraordinary Fertility it gave on the sixth Year, must have tended according to Philosophy, to make it more barren in the succeeding Time.

2. The moral End was, as he thinks, that a Care of the Poor might be had, and that the Rich might be at Leisure from the Concern about the Harvest. These may be allowed for subordinate Ends, which divine Wisdom interwove among far greater, during that Dispensation of Types. But a seventh Year had no more immediate Relation to it, than a third or fourth might have had: And the Fruits *common* to all on this Year, shewed an Equality of Blessing for the more necessitous Brethren, and not a little better Subsistence only.

3. The ecclesiastical Design according to him was, that the Holiness of the Sabbath might be conspicuous. This however would have no Connection with the Time of six Days, on which the weekly Sabbath was founded, unless understood as the ancient Jews interpreted them, of six mystic Days, counting a thousand Years for each Day.

4. The spiritual End of this Year was to revere the true Time of Remission, namely, the coming of *Christ*. But if it were so, for what End could seven Sabbatical Years be appointed? Beside, this is not true, as our Lord is generally thought to have been born in the Year of *Jubilee*, which is even an *Octave*, and crowns the seven compleat Sabbaths. Hence this *blessed one, who is, and was, and is to come*, the Body and Substance of all the exceeding Riches and Blessings, running
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as a full Stream, through the seven Sabbaths to the Jubilee; this beloved Son came and fulfilled all the Parts of the *Law*, in the several Passages of his wonderful Birth from the Womb of Death, our Nakedness and Shame in *Flesh*, to the *Throne of Glory*, in the *Father's Kingdom*, where *Spirit* can only live and dwell. This he has done, for his Exaltation is the Gospel in Heaven; his Life there is the Ladder of *Jacob* set on Earth, and the Top reaching Heaven, *Gen. xxviii. 12.* it is the *Adam* of the *Glory* united to the Man of Earth, that he may raise him up from Dust and Ashes to his Life and Glory above, by having an holy Birth and Incarnation of his own spiritual Seed in him, by which he is Bone of his Bone, and Flesh of his Flesh, a *Bride* ready prepared for the *Bridegroom*, in the Garments of Immortality, the House eternal in the Heavens.

5. The mystic End is, that this Year might signify the last Sabbath in Heaven, as *Hefychius* observes upon the six Days, as figurative of the Word's Duration. The same Difficulty will recur, why then are seven Sabbaths in the *Law* of Types if the World continue only one of them? Let us observe, that there is a great Difference between *Kosmos*, the World, and *Åv*, an Age, commonly translated World also. For every Age will put an End, to the *World* of the *Curse*, and bring outward the Generation of the new Heavens, and new Earth: So will the first Sabbatical Year produce this wonderful Transformation to a first Portion of the Earth; and it will be just as easy a Task for the *Messiah* to work this physical Change in a Moment, as to transmute our vile Bodies into a Glory like his own Body, in the twinkling of an Eye: And when the Time is
come,

come, by all the Signs and Marks, it will be sudden and unexpected, as the Exhibition of *his Kingdom* was on *Mount Thabor*.

As no seventh Day therefore could represent the *last Sabbath* in *Heaven*, because the *Law* and the *Gospel* have placed an *Octave* above the Dignity of the Seventh, we must look further for the End of this Appointment.

Now the *Body* of the *Messiah*, who took on him all the *natural Evils* of the *Curse*, had finished the Sufferings as the *Sin-offering* in *Flesh*, upon the Cross, on the sixth Day between the *Evenings*, before the Setting of the Sun : So in the Mystery to be fulfilled in his *Body*, the Congregation of true Israelites, they who have his *Spirit* in their *Flesh* to kill and circumcise the Lusts and Affections of the *old Adam* daily, will be translated from Suffering in *Flesh* to reign in *Spirit*, into a Sabbath, a State of Rest, before the *full End* of the *sixth great Day* of the World shall arrive. This has been touched before in the little Tract, lately published, on the prophetical Numbers of *Daniel* and *John*. The *Jews*, as *Win-det* has shewn in his *State of the Dead*, that excellent Epitome of Hebrew Learning, p. 140 and 144, expect the *Messiah* to raise the Bodies of the Dead toward the End, or latter part of the *sixth Chiliad*, when the World to come, (the Phrase for the Kingdom of Christ,) shall succeed.

This Opinion seems confirmed by their Beginning the Schemittah, or Year of Intermision from the Toil and Labour of the Earth, thirty Days before the exact Time, when the Sabbatical Year commenced, which is generally allowed to be on the first Day of the *Seventh Moon Tizri*. This Custom was probably derived from some Part of their
Ritual,

Ritual, or Passages in their Prophets, which were understood by the ancient Church, though they pretend now another Reason for that Practice.

Now as the *Body* of the blessed Saviour was at Rest from natural Evils, between the *Evenings* of the sixth Day, (that is, the Darkenings or the Strife and mingling of *Light* and *Darkness*, the two first Principles of the Mosaic Creation, *Gen. i. 2, 3.*) and in his spiritual *Body* he stood in Paradise, the Garden, both on part of the Sixth, as well as on the whole seventh Day, when the outward World, and Jews, and Romans, Children of the World, could reach him no more: And as the *Messiah* did not cease to live, but entered then into the *true Rest*, while the *outer Adam* in the *Death*, which the divided Properties had brought upon it, was left asleep in the *Grave*, the *hardness* of *outer Nature*, the *Rock* to be cleft asunder, to be burst open by him, who is constituted the Lord of all Power both in Heaven and Earth. Thus must the *Antitype* be fulfilled in the *mystic Body* of the *heavenly Adam*, the Congregation born out of his *Loins* of *Fire*, as *Ezekiel, i. 27.* shews him in the *Glory* on the *Throne* of the *Cberubim*. This Generation is the *Name* written on his *Thigh*, *King of Kings*, and *Lord of Lords*, *Rev. xix. 16.* This is the Nature springing out of himself, by which mystic Birth Kings come out of his *Loins*, *Gen. xxxv. 11.* These, who are to the Letter his own Sons and Daughters, *Twins* at a *Birth*, shall be found gathered together into the Millennial Kingdom, which from a comparative View and Analogy of the *Law*, and the Gospel is designed for the *Seventh great Day*, or *Seventh Year* of the World. Then will the *true Canaan* be revealed in an outward Manifestation, and the *Seed* of the *Blessing* will meet the *true Abraham, Isaac,*
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and *Jacob*, the *Fathers*, of whom their *Fathers* under the *Covenant* and *Law* were only *Types*, mere *Men*, *Sons* of fallen *Adam*, under the *Curse* of *Death*: Then will that *Portion* of the *Jew* and *Gentile*, which under the *Gospel* answers to the* *First-born* and *First-fruits* unto *God* and the *Lamb*, meet together, and make one *Family*, in the *Mountain* of the *Lord's House*, *Jerusalem*, which is *above*.

These are the *twelve Tribes*, which *St. James*, i. 1. tells us, are now scattered abroad. The *Jews* cannot claim even this *Title*, as ten *Tribes* were cut off long before the coming of *Christ*; and the two *Tribes* are left as a *barren Woman*. *Judah* according to the double *Sense* of that *Prophecy* in *Gen.* xlix. 10. shall remain a *Tribe*, adhere to the *Lawgiver Moses*, not only till *SHILOH* come, as manifested in *Flesh*, but till he shall come the second *Time* in the *Spirit*, even the *Glory*. The second *Sense* of this wonderful *Prophecy* is ready to be accomplished, for *Shiloh* is coming, and to him shall the *gathering* of the *People* be, while *Judah* continues a *Tribe*, which even their equivocating *Rabbies* acknowledge *Shebet* to signify; and it will continue, till he † comes in the *Clouds* of *Heaven*, and all the *Tribes* of the *Earth* shall wail because of him, and they also, which pierced him, (the *Tribes* of *Judah* and *Benjamin*) even so, *Amen*.

As then the *Body* of *Christ*, in which he was manifested to the *World*, as the *Son* of *God*, the *First-born* of all the *Creation*, was on some *Part* of the *Sixth*, and on the *Seventh Day*, in its *deep Sleep* to the *Curse*; so in that *part*, which must be accomplished in his *Body* on *Earth*, the *Congregation* of his *People*, this represents the paradisaical *Life* they will begin on the latter *Portion* of the sixth

Chiliad,

Chiliad, and through the seventh, under the *Cloud of Glory*, and its wonderful Powers, whereon the *Messiah* will sit as his *Throne*, and spiritualize them in that *great Fire*, where the Passions and Appetites, which were springing up from the *strange Blood*, the *Blood of the Beastial Life* brought by *Sin*, shall be laid asleep, subdued and extinguished by the Joys of the *new Spirit*, the other Glories, which Eye has not seen, nor Ear heard; and which will be brought to an open Manifestation on the first *Sabbatical Year*. The Reason of expecting this blessed Scene for this *first Age* somewhat before the full Time, has been supported in the Calculations on *Daniel* and *John*; which must meet with Contempt from every Quarter, so much does the *World* love its own, and so much a *Queen* must *Babylon the Great* sit in her own Eyes, when *Death* and *Mourning*, and *Famine* shall come in *one Hour*; and she shall be *utterly burnt with Fire*, for strong is the *Lord God*, who *judgeth her*, Rev. xviii. 7, 8.

The last Reason, which is generally received, for the Design of the *Sabbatical Year*, will not be sufficient, namely, because God rested on a seventh Day from all his Works. It has been before observed, that the Law mentions no such Cause for this Year. Beside, what Benefit could it be to set up Memorials of a *blessed Sabbath* lost and perished? Such an End would only heighten the Misery by the Remembrance, and Reflection on Happiness past and gone. But if it stand, as the other Branches of the Law are granted to do, a Figure of the Blessings to be restored, and pointing towards the Time also; then is it a Monument of divine Goodness, and a sure Earnest from him, whose Promises are *yea*, and *Amen*, that all the Figures shall have their Completion worthy of the

infinite Bounty of that God, who has exhaustless Treasures to bestow, and more Creations and Worlds in Glory under his immense Government, than the greatest Kings on Earth have Acres of Ground, and Subjects belonging to them.

Thus I have endeavoured to shew, that the final End of the sabbatical Year appears to be the millennial Kingdom of *St. John*, the seventh Year of the Gospel approaching. However, among the subordinate Designs of God, this Year bears an extraordinary Proof of the Integrity and divine Mission of *Moses*. Prejudice itself will not be hardy enough to deny it. The Separation of a seventh, and the Benediction on a sixth Year, were one continued Miracle, and Evidence of that *Theocracy*. It is such, as no Man on Earth above an Ideot (a Character no Enemy of this Legislator has reproached him with) could ever dream of promising to a whole Nation, which put it in the Power of every one to discover the Falshood in a temporal Concern, of which they would be severe Judges, if it did not answer the Promise, which extended to three Years: For they were to eat the Fruits thereof until the ninth Year, *Lev. xxv. 21, 22.* The Experience of Mankind in all History, will cry Shame upon such a Supposition. But what will not Incredulity believe, which boasts superior Wisdom, and uncommon Penetration: Infidels are of all Men most credulous.

Now let us consider the sabbatical Year, and the weekly or continual Sabbath, as the *Kingdom of God* revealed, and manifested in our *Flesh*. This inner and hidden Kingdom consists of seven glorious Lights, which *Adam* lost; and which were preserved in Type by the *Seven golden Lamps*, their *Oil* and their *Fire*, and *Light* in the *holy Place* of the

the *Tabernacle*. These the Cabbalists call the seven Lights, and their Vessels broken away from Union with the superior Lights, and fallen down among the *Klippoth*, the Dregs of *Matter* compacted into Hardness and Thickness. These perished Powers, *Jesus Christ*, who is the High-Priest of the heavenly Temple building up in fallen Man, must bring to Life again, and raise them up from their Death and deep Sleep, into their first Might and Glory, Strength and Majesty. These must be begotten again by the *Union* and *Marriage* of the *divine Adam*, who has the Powers of the *higher* and *lower Scheckinah*, as the *Jews* speak of it, and which the Gospel calls *Bride* and *Bridegroom*. This Kingdom of *holy Powers* must be opened in our *Flesh*, and rise up in a gradual Process, as the first Creation of God did Day after Day. The holy Spirit and Baptism of Fire must be poured forth in our *Flesh*, as it was in the Nature of Christ, the *Male*, the *heavenly Adam*, upon whose outward Body of *Flesh*, the inward *Mysteries* of his true Kingdom were to be shewn in a visible and sensible Manner. For as the Heavens were opened at his Baptism in *Jordan*, so those Heavens came out of his Body, and covered the Waters with *Light*, as their Atonement, or covering Garment of Glory: So does this heavenly *Adam*, glorified with all the Powers and Virtues of the two Sanctuaries, come forth in *Spirit*, and open the Kingdom of the Heavens, with his Fire and Light, his Holy Spirit, and Water of Life. Herein is he manifested in our *Flesh*, and begins to build the House of Glory out of his own Nature, by a pure Virgin Birth of these wonderful Powers, which were openly brought to Light in him, while he walked in our *Flesh*, the *Form* of a *Slave* on Earth;

and which he is continually communicating, to make us Sons of God, after the *Form* and *Substance* of himself, as the beloved Son in the *Fullness* of the Godhead. This is the Gospel, the *Life* of *Christ* in the *Spirit*, brought down to our *Flesh*, throughout all Generations.

This Kingdom, and this Life hid with Christ in God, must be believed to be in us, and through us; and the Powers and Glories of it must be hungered and thirsted for, that we may feel the *Wings* of his *Cherubims* lifting us up to Heaven, and heavenly Things, where our Hearts ought to be fixed continually. For this dear Son of God, whose Obedience unto *Death* has brought the Kingdom of Heaven to Life, which perished to the first *Adam*: This blessed Son is ready to anoint others with the Oil of Gladness, wherewith he is anointed above his Fellows, and above every Name in Heaven and in Earth. Whoever are washed, and washing from Day to Day, as the Priests of the Temple did in Type and Figure, in the *Water* of *Life* from the River out of the *Throne* of the *Lamb*, the glorified Nature of *Jesus Christ*: These are his Children and People, and have the Waters of the true *Canaan* springing up within, to sanctify themselves and separate their Hearts from the Waters of the Curse, which Men and Beasts drink as one Portion. This Water is of that very Nature, which flowed out of his holy Body pierced on the Cross, and which flows down out of his royal and comprehensive Love to all Nations from the *Glory*. This is a Part of that mystical Kingdom, whose Waters are not less real, because unseen, than the Water of our Bodies, wherein Death reigns.

Whoever are breathed upon by that holy Spirit, his *Breath*, which has Life in itself, and which
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the Lord Jesus * breathed from his divine Mouth into his Disciples, these are *born* of the *Spirit*, and have Life and Salvation brought into their Houses of *dead Flesh*. They are entered into the Powers of the sabbatical Year, and are tasting the good *Word* of God, whose Breath or Wind is sweeter than the Breath or Air of this World. Such bear the *first Fruits* of the *new Earth*, and *new Heavens*, which the *Messiah* is to create; and which are brought into our *earthly Vessels* of the *old Adam*, to sanctify them from the *Curse*, and to translate them into the Kingdom of the beloved Son. They are Priests and Temples of God, on whom the *Spirit* and *Glory* † resteth, *Schechinizeth*, as it was promised in *Isaiab* iv. 5. The Lord will create upon every Dwelling-place of *Mount Zion*, and upon her Assemblies a *Cloud*, and *Smoke*, and the *shining* of a *flaming Fire* by *Night*; for upon all, upon every one, the *Glory* shall be a *Covering*. These are no Figures, for the new Temple in Christ is built up in *Spirit* and *Truth*, in the real Blessings and supernatural Powers communicated from the *glorious Head* in Heaven. For they, who are the royal Priesthood, and chosen People, are offering up spiritual Sacrifices Evening and Morning, that is, continually under the Gospel. They consent to have their own *Members*, which are of the *curfed Earth*, earthly, *slain* and *crucified*, as offensive to God, instead of the Members of the Animal, which was the Service under the Law, instructing them in a lively Figure, that they ought to do the same Work upon the Lusts and Affections of their *Flesh*. For the Law marked out the *Flesh* and the *Blood*, wherein the Life of the bestial Nature moves, to be cut off, and poured out, as
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* John xx. 22.

† 1 Pet. iv. 14.

the *Sin-offering*, which was abolished and consumed away piece-meal in the *continual Fire*; this Fire was the Figure of the Glory of the Spirit, when Flesh was swallowed up into its Light and Flame. In the *true*, though *hidden Fire*, which burns unseen through its greater Spirituality to the four Corners of the Earth, is the High-Priest casting in the *Flesh* of his *Sheep*, circumcising the Lusts thereof, and drying up the *Water* and *Bloods* of the *Fall*, while no one sees his mighty Hand, that bears the *Sword* of the *Spirit*, the *Fire* of his *Che-rubim*, to burn up the *Flesh*, *Fat* and *Reins* of the *animal Man*, and to plant *Life* and *Spirit* upon the *Death* and *Ashes* of his Sacrifices. If these Things appear too spiritual or inconceivable to some, as the excellent *Fleetwood* says in his Preface to *Jurieu's* Method of Devotion; there are others, to whom they will seem neither, nor is it reasonable for the Babes in Christ, who want Milk for their State in the *Process* of the *Regeneration*, to murmur at the strong Meat, since *St. Paul* tells us, it belongs to those, who are of *full Age*, *Heb. v. 12, 13, 14.*

Having thus finished the first Circumstance of the Sabbatical Year, namely, the Prohibition of cultivating the Land, and pruning the Vineyard and Oliveyard; the second Privilege comes under our View, which is the Remission of Debts commanded in *Deut. xv. This is the Manner of the Release: Every Creditor, that lendeth ought unto his Neighbour, shall release it: He shall not exact it of his Neighbour, or of his Brother; because it is called the LORD's Release.*

Second Privilege of the Sabbatical Year, the Release of Debts.

The Remission of Debts to the poorer Brethren on this Year, had a natural Tendency to beget a friendly and tender Consideration for one another, as every Command of God necessarily teaches us to imitate his most beneficent Nature, not only in the particular Cases and Instances prescribed, but in all Circumstances within the *Spirit* of such a Law. For we cannot suppose, that divine Goodness made it a Duty to practice this Kind of Liberality on a seventh Year, that they might on that Account think it just and reasonable to exact their Debts of their indigent Neighbours, with greater Rigor and Severity, during the six preceding Years. This Command instructed them in the same Lesson of brotherly Affection, and Regard at all Times: However, this Injunction of remitting Debts upon this Year, had a far nobler View, than the *temporal Covenant* could give room to unfold; for what extraordinary Benefit could it be to be relieved from this Burden, and to die under the *great Debt of Death*, and of many personal Transgressions, a *second Debt* to the divine Justice?

The *Hebrews* pretend, that this was a Command * of *Trial*, as that to *Abraham*, about the offering of his Son, and not a Command of *Obedience*. Thus the *Jewish Jesuits* of old taught Morality with such nice Distinctions, till the *Spirit* of a Law was lost in pious Chichane.

The Christian Writers justly make the cancelling of Debts to be a *Figure* of *spiritual Debts*,
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* *Goodwin's, Moses and Aaron*, c. ix. of the Sabbatical Year.

our Sins, so called, *Matt. vi. 12.* which were to be pardoned by the *Grace* of the *Gospel*: But they do not shew any particular Analogy between a seventh Year, and the Dispensation of the Gospel, by which the *Shadow* and its *Substance* might meet each other. From the *Jewish* Authors we cannot expect any Reason worthy of the glorious Nature of God, as it must be impossible for them to explain the Figures, who have rejected him, who is the *Life*, the *Spirit*, and *Glory* of all the *Law*, and the *Prophets*.

Now Death is that great and terrible Debt, to which all Mankind are subject by the *Sin* of *Adam*, whom their *Law* (which is the only *national Record* in the World, of this important *Event*) exhibited as the original Cause of this *universal Evil*. This Debt was remitted under the temporal Covenant, but to one Person, *Elijah*, since their Fathers *Abraham*, *Isaac*, and *Jacob* died, as well as the *uncircumcised* and *idolatrous* Nations: Thousands of their Children died Infants, and ten thousand of other Persons enjoyed not the Term of *threescore Years* and *ten*, which was the *long Life* in general, when they were settled in *Canaan*.

Besides the *Death*, to which they were equally in *Bondage*, as Heirs of *Adam's Curse*, with the other Nations of his *fallen Bloods*, their own personal Transgressions against any of the *moral* or *ritual* Laws of God were Debts to his Justice, and merited a Punishment distinct from the first *general Curse*, *Death*, which was not properly their *own Sin*. Their Sacrifices did not remove Death, but left them under that Sentence, as much as the Heathens, which our Lord confirms in *John vi. 49.* With this *double Chain* they were bound by their *Law*, which alone, amongst the 70 Nations, pre-
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served the *Memorial* of *Adam's Sin*, and of *Death*, the *Wages* thereof. As they were born of his *Flesh* and *Blood*, called his *Nakedness* and *Shame*, they by a physical Necessity became Partakers of the *Curse*.

The Covenant of Circumcision begun in *Abraham* for all Nations, (which was before the *Law* of *Moses*) promised and typified the Release from this Debt, by cutting off and throwing away the *Foreskin*, a part for the whole Body of *flesh*, in which *Death* reigns. The antient Jews speak great things of *Adam's Nature* in the *Garden of God*, when he walked in his Garments of *Light* and *Glory*, however the present Race of that blinded People make *Adam* born * *circumcised* in *Eden*, as if Circumcision was an Honour, which is so plainly the *Mark of Reprobation* set upon *Flesh*, as the Effect of *Adam's Transgression*, and the natural Cause of *Death*.

The *Law* was inferior to the *Promise*, and a Servant to it, containing the temporal Covenant for one People, which at the same Time should typify in the various Branches of it, the gracious Designs of God in the *universal Covenant*.

The Spiritual Sense of Circumcision, was a Promise exhibited in Action, shewing the taking away of the *whole Body of Flesh*, as God had set *his Sign* of Reprobation and Disgrace on the Foreskin, for the *old Birth* or *Adam* under the *Fall* taken altogether: This represented the Blessing in the best manner a Figure could do. Far was this from any Design, as the Author of the Divine Legation seems to think of the *whole Œconomy*, of hiding the *Life* and *Immortality* contained under the Types peculiar to this Truth. On the contrary, this *Type* of Circumcision brought *Life* and *Death* in View, and set them before the Eyes of this *heavy* and *dull* People,

* Bartolocci Biblioth. Rabb. Vol. I. p. 69.

ple, who stand a *Representative* of all Nations, and not of one Nation only, sunk down into *Adam's deep Sleep*, his *Flesh and Blood*, which makes all Eyes *dim*, and all Ears heavy in heavenly Things, which must have *another Spirit* to be apprehended and discerned by.

Upon these Principles, *Jesus Christ* brought to Light the Manner, how the original Loss of *Adam* should be restored, even by Sowing a *Seed* of his own Incorruptible Nature into our *Flesh*, wherein the Promised Seed was hid, as Christ the *Divine Adam* did, when he was in the outward Form of our Sinfull *Flesh*: For the Covenant of Life must be in our *Flesh*, as *Jacob*, the *smooth Man*, the heavenly *Adam*, takes hold of the Heel of *Esau*, who is *Edom*, the *rough hairy Man* of the *old Birth*, who must be subdued and serve the *Spirit*, the younger Brother: For *Flesh* and *Death* are first in Order since the fall of *Adam*, and *Spirit* and *Life* rise within this *Coat of Skins*, a *new Birth* close at the * Heels of the first, where Divine Love pursues and lays hold of the Prodigal Son, and brings him back into his *Father's House*, and Blessing. Farther, our Lord brought to a full and open Manifestation the Manner, how the heavenly Birth of his own *Seed*, his own Nature, was to be opened into our dark and fallen Spirits and Bodies, as he breathed this *holy Spirit* into his Disciples, in *John. xx. 22*. By which his Nature was conceived into them, and became the *Seed* of the *Kingdom* incarnate in them, with the *holy Flesh* of his own *Divine Corporeity*, which only can bear and live in *Union*, continual contact with his *perpetual Fire*, wherein he burns through all Nature, to the four Corners of the World. Again, *this blessed Son*, who has *seen the Father*, and knows his Councils,

* 2 Esdras, vi. 7, 8, 9.

Councils, brought to Light the other Difficulty of the *Law*, how Transgressions past would be forgiven, which was by beleiving in him, as the *Messiah*, and that he was the *Power* and *Wisdom* of God, who would give the *new Spirit*, Ezek. xi. 19. The *Spirit of Truth*, the *Spirit of Promise*, which are Hebraisms, importing the *true*, the *promised Spirit*. *John*, xv. 26. *Eph.* i. 13. By the Power of this *Spirit* they should no longer live after the *Will* of the *Flesh*, but even *crucify*, and put to Death the Lusts and Affections thereof, which could not inherit the Kingdom of Heaven, the *Messiah's* Kingdom. Now these capital Truths being placed in a new Splendor, without the Vail or Obscurity of any Types, it still remains a Question, (as the *Law* among other Things contains the *Figures* of *Periods*, *Times* or *Ages*) when an open and visible Manifestation of the Spiritual Kingdom shall take Place in those, who by a *Birth* from *Above* are born *Spirit* of *Spirit*, even of the very *Essence* of the Lord Christ, as it is called by the Apostle, *Flesh of his Flesh*, and *Bone of his Bone*, who is the *Ζωοποιον Πνευμα*, the *Life-creating Spirit*, *Divine Adam*, *Male* and *Female*, heavenly Father and Mother in one *Person*, who begets *Twins* at a Birth, to make in himself of twain, one *New Man*, so making Peace, *Eph.* ii. 15. Now the Time, when the Children of this wonderful *Regeneration* and *Transformation* into their *blessed Head Christ*, shall be shewed openly in the *Clouds* of *Heaven*, each one in their *Cloud* of *Glory*, their *Pillar* of *Fire*, the * *Chariots* of God and *Horsemen* of *Israel*; the Time appears marked out under the *Law*, and may be proved to a sufficient Degree of Clearness for the Ingenious and lowly
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* 2 Kings, ii. 11, 12.

in Heart, by comparing the new Covenant, and the *prophetical Parts* of it with the old.

It has been observed, that no Reason is given for the *Rest* of the Earth, nor for the *Release* of Debts, upon a Seventh Year. This Silence may be, that the Jews themselves might not expect the Completion of this Part of the Law, where no Notice is taken of the End or Design of it.

As a Figure of Blessings to come, it cannot be understood, but by going back to the *Universal Covenant*, first entered into with *Adam* after his great Overthrow, when God foresaw the 70 Nations coming forth out of his Loins. This Promise was made before any Child of *Flesh* was yet born, *Gen.* iii. 15. And the Universality of it was proclaimed by the Tongues of Angels, in Terms as general as that to Adam, and to Abraham, *Luke*, ii. 10. For the Lord Jesus is the Adam of the *EAST, the *firstling* of his Father's Strength coming forth in the Might and Power, the Name and Nature of God, in whom the *fulness* of the Godhead dwelleth bodily, and in whose Riches all the Families of the Earth must be blessed in their *proper Times*, as well as the *Jews*. For God did not chuse them first for any Righteousness in them above other Nations, for they ever were a stiffnecked People, as Moses tells them, *Deut.* ix. 5, 6. But for his own Name's Sake, his own Nature as gracious and merciful to a lost World, and for the Glory of his *Firstborn* in Heaven, his *Isaac* then in the Bosom of his *Father*. As God has Mercy on whom he will have Mercy, they had the Honour and Advantage of being the first Nation, to whom the Knowledge of the blessed Covenant of Grace was given in Charge and Custody ;

* *Luke*, i. 7, 8. *Rev.* xxii. 16. *Zech.* iii. 8. *Isa.* xi. 1. *Mal.* iv. 2. *Numb.* xxiv. 17.

Custody; and they behaved under the Types and Hope of the promised *Messiah*, with the same rebellious and uncircumcised Hearts and Ears, as the Remnant have done for seventeen Centuries past, since they killed according to manifold Prophecies the *Son*, the Heir of the *Abraham* on high, God the Father, of whom their *Abraham* was only a *Figure*, and confesses himself *Dust* and *Ashes*, *Gen. xviii. 27.* May the Time be at Hand, when in the Words of *Zechariah*, *xii. 10, 11.* “ They shall look upon me, whom they have *pierced*, and they shall mourn for him, as one mourneth for his ONLY SON, and shall be in Bitterness for him, as one that is in Bitterness for his FIRSTBORN.” Though we may wish, that the remaining Tribes may yet be called to that *Election of Grace*, which is the Lord’s *Firstborn*, and peculiar *Portion* and *Inheritance*, which *glorious Name* some of their own Writers confess to be gone over to the Nations: Yet it may be justly apprehended, that this Prophecy will only be fulfilled at that Time, when as the beloved Prophet speaks, *Rev. i. 7.* *Bekold, He cometh with CLOUDS, and every Eye shall see him, and they also, who pierced him: and all Kindreds of the Earth shall wail because of him: even so, Amen.*

Now as the glorious Blessings taught in those Figures, could not be fully understood without the *Son*, the *great Prophet*, who was to * succeed Moses as his *Lord* and Master; and who alone could unfold the *Gospel* of the *Types*, the glad-tidings of great Joy from God his Father, it was of no immediate Use and Moment for them to be acquainted with the ultimate Views of Providence, in the Institution of a seventh Year, than in the Feasts of Pentecoste, of which last their Teachers give various
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* Deut. xviii. 15.

and opposite Reasons from Conjecture and Imagination, (which in them is wild enough, and often trifling to Puerility) This is clear, because he should appear in *due Time*, the beloved *One*, the true *David*, the *Glory* and *Image* of his Father's Person, who would speak of heavenly Things, which he had seen and known in the *Bosom* of the *Father*, who was the *Heir* of all his Works, the *Head* of all Principality and Power, and the *Firstborn* of every Creation, *Col.* i. 15. and ii. 10.

Touching the Release from Debts, a Difficulty occurs, whether it was at the Beginning, or in the End of the seventh Year. *Maimonides*, in *Hilchoth Schemittah*, says, that it was at the End, at the going down of the Sun, in the Evening of the new Year. *Aben Ezra* affirms on the contrary, that it was on the Beginning. The *English* Version translate it after the * *Hebrew*, at the End : The Septuagint in one Place tells us, *after seven Years*, and quite contrary to this, in the 34th Chap. of *Jeremiah*, ver. 14. It will not be easy to determine which Opinion is best supported. The Gospel indeed seems to lend a Light in this dark Place of the Law : For the Commencement of the first Sabbatical Year in the Order of the *Seven*, will be an Entrance into such a *new* and *happy State* of *outward Nature*, that Debt, which is one heavy Burden and Danger of this Life, to which our degraded Form of Flesh is subject by the *Fall*, will be taken away by the extraordinary Benediction of the *new Heavens*; and all servile Labour and Drudgery will cease, which now bend down the Souls and Bodies of the greatest Part of Mankind, to the Earth : Yet all Debt, that is, every forfeited Blessing will not be probably removed all at once, but

* Deut. xv. 1. and xxi. 10.

but continue to be gradually taking away to the End of the Sabbatical Year, when the Children of that Kingdom will be changed into the most heavenly Glory of all upon the *eighth Day*. For the *Octave* rises under the *Law of Types* above the Dignity of the *Seventh*, and its *Antitype* of the Gospel appears to be the passing through the Glories of the *holy Place*, which is the *first Sanctuary*, into the *Second*, the *Holy of Holies*. This Truth, St. *Paul* seems to make known in 2 *Cor.* iii. 18. where he speaks of *being changed from Glory to Glory*: The *Jews* in the *Traces* of the same antient Doctrine, call it the *higher* and *lower Paradise*, and some the *inferior* and *superior Schechinah*, which in the Gospel is the spiritual *Bride* married to the *Bridegroom*, the *Water* changing into the *Blood* of the *Holiest*, when the *Lights* and *Glories* of the heavenly *Virgin*, shall be swallowed up in the mightier *Powers* of the *third Heavens*, as a more spiritual *Fire*, *Light*, *Spirit* and *Water*, must by a physical Superiority, swallow up inferior Ones into themselves, and work their higher *Energies* on them, as the *Ground* and passive *Matter* of their *Operations*. These *four Powers* appear the *four Faces* of the *Cherubim*, the *Right* and *Left Hand* of *God*: And the close *Embrace*, and strong *Union* of *Fire* with *Fire*, *Light* with *Light*, *Spirit* with *Spirit*, *Water* with *Water*, is the *Mystery* of the *heavenly Marriage*, when *God* will be a * *Wall of Fire* about *Jerusalem*, and the *Redeemed* shall † glorify *Jehovah* in the midst of *Fires*. Blessed are there, into whose *Earth* the *dear High-Priest* has sent his *heavenly Fire*, and on whose *Heads* and *Bodies* he is piling ‡ *Wood*, kindling the *Fire*, consuming the *Flesh*, that the *Bones* of

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* Zech. ii. 5. † Isaiah xxiv. 15. ‡ Ezek. xxiv. 10.

it may be burnt; a whole *Burnt-Offering* acceptable to God through *Fire*.

As the *eighth Day* under the *Law* is more noble than the *seventh*; the favoured Prophet of our Lord, places the Day of Judgment for all the Dead at the End of a thousand Years, which appear to be the first Sabbatical Year. The Beginning of this Period will be blest with signal Privileges, and will open with a * first Resurrection for Martyrs, and others, who have † gotten the Victory over the *Beast*, and *his Image*, the *animal Man*, and not over the Church of *Rome* only: Then also will be a first Judgment for the ‡ *Beast* and *false Prophet*, who will both be cast alive into the *Lake of Fire* burning with *Brimstone*. The *Whore's Flesh* will be burned, that *Flesh* which the *adulterous Heart*, and *revolted Will* of *Adam* brought upon himself. This is the *Flesh* of Kings, the *Flesh* of mighty Men, of Captains, and bond and free, whose Lusts have turned away their Hearts from God and Christ, from the Life and Power of the Cross, who will therefore be cast into the Fire, all that are upon Earth, in this great Day of Slaughter, and Flesh-burning from the Lord. The End of this Sabbatical Year, will pass over into the Glories of the Holy of Holies, and a second more dreadful Judgment || for all the Dead, both small and great, shall then succeed, which is the *second Death*, and must continue for *Ages of Ages*, through all the remaining Sabbaths.

We may be certain, that all, who are *overshadowed* with the *Cloud* of Glory, the *spiritual glorious Body* of Christ, as the Apostles were on Mount *Thabor*, who entered into the ** *bright Cloud*, and
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* Rev. xx. 4. † Rev. xv. 2. ‡ Rev. xix. 20. || Rev. xx. 14. ** Mark ix. 7. Luke ix. 34.

the *Cloud*, their *inner Covering*, entered into them; that all such will be placed above *Death*, and every Evil: That the *Holy of Holies* will diffuse stronger Emanations, Virtues and Powers to the *holy Place*; and that also in its Turn will work upon outward Nature, the *outer Court*, refining and spiritualizing it more and more. Thus the *Jewish Cabbalists* (who are the only spiritual Interpreters of their Law) in many Parts of their Doctrines, represent every superior Heaven in their Chain and Union of the four Worlds, pouring down their more exalted Influences upon the next in Spirituality, even down to the last, our World. Nor ought we to cast away the Gold and Silver, the excellent and sublime Sense scattered and mingled with much Hay and Stubble, the Follies of their *Gematria* * and *Notaricon*, and such Stuff. One of the best Judges of spiritual Interpretation, maintains the Antiquity of the *mystical Theology*, however debased and corrupted by latter Scribes and Expounders.

It is certain, that our Nature must be cloathed upon, or covered (which is the *leading Sense* of *Atonement*, and is no Metaphor) with the *seven burning Spirits*, which under the Service of the Temple were represented by the golden Candlestick with seven Lamps, their perpetual Light and pure Oil. These physical Powers dead, or asleep in the Bed of *Flesh*, must be re-awakened, and re-illuminated by the *Spirit of Christ*, before the *Bride*, the *King's Daughter* * *glorious within*, can be prepared and dressed in rich Apparel, to be married unto the heavenly *Male*, and lose her Name in a Son or *Zachar*, of *Aleim*, because the highest Power

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called

* Allix. on the Judgment of the Jewish Church against the Unitarians, p. 179, 180, 381. † Psalm lxxv. 13. ‡ See the Word *Zachar* in the Hebrew Lexicons.

called the *Head*, gives the Name to the whole *Parzuph*, Person or Nature, as *Sarah* lost her Name, not her being, in *Abraham*, and as *Eve* had no Name before *Adam's* deep Sleep, the very deep Death of his *divided Properties*.

The *false Prophet* with *Frogs* out of his *Mouth*, his Interpretation, may easily defile this sacred Truth : The *Gnostics* did so of old, and *Zinzendorf*, the *Mahomet*, among us, who equally indulges the Lust of Men and Women, has so done. This unclean Herd assume the Title of *Lambs*, but they have all the *Marks* of *Goats* to be set on the Left-hand of *Christ*, But however, *Satan* may mimic God, and pervert his Language, none can be *Thummim*, perfect Men, as the Word signifies, till the Powers of the *Male* on the *Throne* of the Holy of Holies, shall mix and embrace the *Virgin*, the *Bride*, the *Sister*, the *Spouse*, the weaker reflected Image, whose inferior Glories must be coupled or doubled against the *Male*, the *Bridegroom*, the * *Brother*. *Grotius* may despise the *Song of Songs*, and laugh at the platonic Fiction of the *double Nature* of *Adam* : But these were Truths before the Schools of *Pythagoras* and *Plato* ; and to this *Thummim*, perfect *Adam* in *Jesus Christ*, *St. Paul* has his Eye in 1 Cor. xi. 11. nor is the *Man* without the *Woman*, nor the *Woman* without the *Man* in the *Lord*, Eph. ii. 15. to make of *Twain one new Man*, so making *Peace*, Eph. iv. 13. till we all come to a *perfect Man*, unto the Measure of the Stature of the *Fulness* of *Christ*.

Thummim, one of the wonderful Words † of the High-Priest's Breast-plate, or rather the meaning of the precious Stones ‡ doubled over-against one another,

* Canticles viii. 1, 2. † Exod. xxviii. 30. Lev. viii. 8.
‡ Exod. xxvi. 16. and xxxix. 9.

another, signifies a *perfect Man*, such as *Adam* was in *Gen.* i. 27. and v. 1, 2. and is the same as *Tamim* or *Taumim*, *Twins*, *Gen.* xxv. 24. and xxxviii. 27. *Exod.* xxvi. 24. and xxxvi. 29. *Cant.* iv. 2. and vi. 6. This Truth the *Jews* knew, as may be seen in * *Dorjen* on the Cherubim, though by their Vowel-points they have long confounded themselves and Christians too.

Let us now consider the Sabbatical Year, as a glorious Part of the Messiah's new Heavens, and new Earth, called the Kingdom of God, and the Kingdom of Heaven, and Heavens, by the Evangelists: This inner Kingdom must be generating in a secret and gradual Process, as a *Seed of Mustard*, and an *holy Leaven* leavening the *whole Mass*. In this View the Sabbatical Year must proceed in the *Resurrection* of the *seven Lights*, the *spiritual Eve* of the *first Sanctuary*, which must be awakened from the deep Sleep in the Grave of *Flesh*, by the *Voice of Christ*, his divine Touch, his almighty Breath. They must be lighted up one after another, as the Priest in Type dressed and lighted the seven Lamps of the golden Candlestick in a regular Succession. Thus the first Creation rose Day after Day; thus must the new Creation in Christ be raised up. For we have all come short of the *Glory of God*, as the Apostle means, the first Glory of the double Cherubim, the double Garments mentioned in *Prov.* xxxi. 21. in which *Adam* stood a Son of God, in the Likeness and Image of *Aleim*. These wonderful Powers of *Adam's* Nature in the *Glory* must be re-kindled in us, by the true High-Priest. who bears the *Aurim* * and *Taumim*, the Garments of six double twisted

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Thread

* J. H. Ant. *Dorjen* Diff. de Cherub. S. S. Sect. 71. Sect. 2. 6. † Ainsworth, on Lev. xvi. 4.

Thread, and the precious Stones doubled over against each other. 'Tis in these he makes Atone-ments, *Coverings of Glory* for our *filthy Garments of Flesh*: And it is by the free Gift of these heavenly Powers, that every one must fight against *Cain*, the First-born of Flesh, the *Adam* of Sin, and slay his vile *Spirit*, driving out all the false Life, and subduing the whorish *Heart*, the Will revolted from its *first Love*; by lusting after that Part of outward Nature, wherein was Good and Evil. The High-Priest's Garments, both the *white* and *golden* Ones, on the great Day of *Coverings*, were of six doubled Threads: These are that double, or * *scarlet* Twice dipped, in the *Water* and *Blood* of the *Lamb of God*, which are promised in *Isaiah* lxi. 7. to be given unto us for our *Shame*, and for our *Confusion* to rejoice in our Portion: For in their Land they shall possess the † *double*, and everlasting Joy shall be to them. These double Glories are real Coverings, and Garments of Salvation, and Robes of Righteousness, with which God cloaths the Redeemed Sons of *Israel*; as a Bridegroom shall he minister in Beauty, and as a Bride shall he prepare his Vessels. In these super-natural Principles, the Circumcision *made without Hands*, is carried on continually, whereby *Jesus Christ*, our merciful *High-Priest* executes the wondrous Work and miraculous Powers of his inner Priesthood and Kingdom, within this our *earthly Tabernacle*. With his *flaming Sword*, real Fire from the *Cherubim*, the *Chariot* and *Throne* of God, he is cutting off *Flesh*, killing and dividing the *Members of Earth*, Col. iii. 5. pouring out their Blood, Desires and Affections to the Portion
of

* Exod. xxv. 4. Lev. xiv. 52. Numb. iv. 8. † See the Word *Shanab* in the Hebrew Language.

of the Beast, which spring up in us from the same *Spirit, Water* and *Blood*, in which the *Life* of the *animal Creation* exists, and under which the *Fall* of *Adam* brought all Mankind. From these new and heaven-born Powers (for the Lord Jesus makes all Things new, the Temple and all the Vessels new out of his own Nature) wherein the *holy Spirit* breaths and moves, going forth with the Waters of Life, which flow down plentifully out of the Fountain of the *heavenly Side* of Jesus Christ, always shedding his *Water* and *Blood* for the *Life* of the *World*; out of whose Side the *new Virgin*, spiritual *Eve*, the Sister, the Spouse is taken, and formed; whose *Wound* will never close up, till the Waters of our *dead Sea* shall be healed with the mighty Salvation of his own *pure* * *River*, and *Water* of *Life* from the *Throne*. From such and only such real Gifts, our fallen Nature is renewing more and more after that Image of God, in which it was first created. In these *new, holy* and *living Waters*, which spring up in our *Bellies*, and not in the Earth without us, our Souls receive a sacred Thirst for the Kingdom of Heaven, and all Things heavenly: We feel and know, taste and see what are the *Waters* of the *Prophets* so continually spoke of in Terms of Rapture and Exultation. The *Sight*, the *Feeling*, the *Taste*, the *Touch* of the heavenly *Canaan*, are opened, as *new Senses* in the *inner Adam*. The Spirit ascends from under the Weight of the Waters and Bloods of *Death*, which run in the *Earth* of our *fleshy* Tabernacles, and gains gradually the Victory over the *Beast*, its *Image*, and its *Mark*, the Traces and Impressions of its former Lusts and Appetites, to which, many like *Lot's Wife*, look back, and hanker after them

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again

* Ezek. xlvii. 8. Rev. xxii. 1.

again, as the *Israelites* also did for the Onions and Garlick, and Flesh-pots of *Egypt*, when they had been fed with *Manna* from the *Cloud of Glory*, and counted it as light Food. As the Soul removes farther and farther off from *Egypt*, the *House of Bondage*, even our House of Flesh, wherein *Sin* and *Death* reign, it draws nearer to the good Land, the *true Canaan*, and enters into a deeper and more intimate Union with the Garments of Glory, which shall never wax old; and which the blessed *Jesus* gives us dipped twice, in his * holy Water and Blood, the *Blood* of the *everlasting Covenant*, the † *Blood of Grapes*, the *Vine* of his *Canaan*, the *Wine* of his *Kingdom*, wherein is no Excess; and whoever ‡ drinketh of it, shall never see *Death*, the great, the *second Death*.

This is that *Blood*, which will take *Vengeance* on our *strange Blood*, and which will slay *Cain*, the *First-born* of the *Curse*, sevenfold, through all his *seven false Lives*, which his Father's Fall awakened in himself, and all his Race, *Gen. iv. 14, 24.* in the *daily Communion*, eating the *holy Flesh* of the *Lamb*, and drinking his *holy Blood* out of the *Fire*, all the People of this *great Shepherd*, who feedeth them out of his own *glorified spiritual Body*, are working with sincere, humble, persevering, and loving Minds for the *new Name*, the new Nature of a Son of God, till *Death* finishes the six Days and Years of their servile State, Work and Burden in *Flesh*, the *Form* of a *Slave*, not of a *Son of God*. Then are they released into the *Sabbatical Year*, the *Rest* of God in a *Virgin Body* of seven immortal Powers wove into one another. The earthly *Tabernacle* being dissolved, the *House* not made with Hands, eternal in the Heavens, succeeds. They then

* 1 John v. 6. † Gen. xlix. 11. ‡ John vi. 54, 56.

then know what is the *fine white Linen*, and the Blue, the Scarlet and Purple, with which *Jesus Christ* the *First-born* among many Brethren cloaths his royal Household: They see Face to Face the *Glory* of the *Lord*, and the Wonders of that *holy Land*, where the Sabbath of God and his Benediction are enjoyed for ever. They will understand, what is the Form and Power of that Nature which is called the *Bride*, the *Lamb's Wife*, ready and adorned for the *Marriage*, the eternal Union, or Oneness with the Glories of the *Holy of Holies*, in the Life of *God himself*, the *Fulness* of the *Godhead* in his Children. However the Wise Men of the World, who speak against Things they have not seen, as if their narrow Minds did or could comprehend the *Universe*, and all the Works of an *infinite Being*; these wise Men, who do not obtain the *Bride's* Portion in this Life, and all her *fine Cloathing*, will be taken in their own Craftiness, and at the Hour of Death be thrust out into *utter Darknes*, when they die to their mighty Wisdom, their Majesty, Pride and Glory, and to all their sensual Enjoyments, to every elegant Art and refined Taste of Pleasure: In the Day of the Lord they will walk naked, and their Shame will be seen, when they shall weep as *Esau*, and yet not obtain the Portion of the First-born, which they sold for one Morfel of Meat; for so will all Pleasures of *Flesh* appear, when they are past. Blessed are they, who watch and keep their Priestly Garments, which *Jesus Christ* weaves for them out of his Blue, and Scarlet, and fine Linen, and Gold and Silver of his Sanctuary on high: When the * *earthen Vessels*, wherein † *this Treasure* lies hid, shall be broken at Death, the Pearl of great Price, buried in

* Lev. vi. 28. and xi. 33. † 2 Cor. iv. 7.

in a Cottage, in Sweat and Dust for daily Bread, shall appear among * *Jewels* of God, and precious Stones of the High-priest's † Breast-plate. They, who have lain among the *Pots*, in obscure, but honest Poverty, bearing the Heat and Burden of this Life, shall be as ‡ the *Wings* of the *Dove*, covered with *Silver*, and her *Feathers* as *fine Gold*. O the *Vessels* of *Silver* and *Gold*, which bear no Price now among the Money-Changers, the Merchants of the Mammon of Unrighteousness, shall then be precious indeed, when the || rich Men shall weep and howl, for their Gold and Silver is cankered, and shall eat their Flesh, as it were Fire. Blessed are they, in whom the High-Priest, the Prince of Life, and the Lord of the *Glory* is walking amidst his ** golden Candlesticks, lighting them up from *Evening* to *Morning* with his *perpetual Fire*, and feeding their Light with his Oil of Gladness and Incorruptibility, even in the dark House of this *Flesh*, which is reprobated and condemned to the Flames. How beautiful are his *Feet*, burning as *fine Brass* in a Furnace, where he is the *Altar* of *Brass*, consuming the *Flesh* of his *Sheep*, and treading down the Powers of *Satan* under him, for the †† Place of *his Feet* is glorious, and he is always standing on the ‡‡ Mount of Olives, cleaving asunder the *hard Rock*, and the close Prison of our Bodies, thick, dark, heavy and compacted, and rising in the Power of Fire, in the *Liberty* of Light, in the *Wings* of *Spirit*, in the Fluidity of Water, the Rainbow of his Covenant. All these ||| wondrous Works is this Angel of the Presence performing in the Rock, and Stone of this Body, that his Children born Angels in him

* Mal. iii. 17. † Exod. xxv. 7. and 28, 29, 30. ‡ Psalm lxxiii. 13. || Jam. v. 1, 2, 3. ** Rev. i. 15. †† Isaiah lx. 30. ‡‡ Zech. xiv. 4. ||| Judges xiii. 20.

him may ascend in a *Chariot of Fire*, the *Clouds of Heaven*, when Death shall take away the *Coat of Skins*, the * *Flesh*, and the *Skin*, and *Dung* which must be burned without the Camp, for these as Parts of the *Sin-offering*, cannot enter the Kingdom of God.

No one, who believes the *Birth* from *Above* to be somewhat beyond a Figure or Metaphor in Language, and the Gospel to contain something more than Rules of Mortality; none of this Way of Thinking will be offended with the Spirituality of this Interpretation: For the Lord Jesus as the true *High-Priest* must perform the great Parts of the *threefold Character*, as *Prophet*, *Priest* and *King*, in and upon our *Natures*, as he shewed openly these very Powers upon his *own Body*, as an earnest and sure Pledge of fulfilling his Birth, Life, Crucifixion, and Death, Resurrection, and Ascension in his Members, to whom St. Paul applies all these Things, and inculcates them continually. And none are worthy of reigning with him in *Spirit* and *Glory*, who do not forsake all the Life of the fallen Nature, to which they must be crucified and dead, if they will live and reign with him: And which Things they that are his, and have his own *Spirit*, or living Breath in them, do continually; being led by the same *Spirit* of Love to him, for his exalted Condescension in dying and passing through infinitely worse Sorrows for them, as he was led by the Spirit of Love to his *Father*, whose Will he did always, and manifested what the *Father* was by what he, as his beloved Son, performed, a God of pure Love, and Compassion beyond the *Bowels* of all his Creatures.

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* Exod. xxix. 14.

The third Circumstance of the Sabbatical Year comes now before us, which was, that though Remission of Debts was ordered, and called the Lord's Release, yet it extended not to all Persons, but to the Hebrews, or Israelites, called *Brethren* under *Moses*.

This is evident from *Deut.* xv. 2, 3. A Stranger might therefore be treated with strict Justice, and his Debt might be demanded from him, after the seventh Year had passed over him.

The learned Meyer takes no Notice of the *Profelyte* of *Righteousness*, who was equal to the Family or House of *Israel*, being admitted by Circumcision into all the civil and religious Privileges of that *peculiar People*, and by Baptism seven Days from the Time of the first initiating Rite and *Seal*.

This Profelyte was one of a *strange Nation*, who offered freely to confine himself to the whole Law, as his Circumcision was regarded as his *sacred Bond*, which made him * a *Debtor* to the whole Law. His submission to this Ceremony was a public Acknowledgment of his Faith, that in the Body of *Flesh* he was under the Curse of the Law, *Death*, through the first Sin of *Adam*; and that this *Flesh* was to be cut away, and thrown aside, as the *strange Work* of that *original Transgression*; that he, as born of *flesh* and *Blood*, was under the Power and *Bondage* of this Curse. His Baptism, which was a *second Rite*, was a Figure of his entering into a new State, or a Right of *Adoption* into Life, by the mercy of God, as opposite to the Law of Death, or the Circumcision of his *Flesh*: Which Blessing he could not be Heir to, as a Son of Adam, who had brought the *Curse*, but must receive

* Gal. v. 3.

receive from the *free Grace* of God, in the Family of Israel adopted into the *Knowledge* and *Figurative Representation* of the *Life* to be revealed.

The Jews taught, that at Circumcision they received a * *new Principle* from Heaven, or that a new Soul descended from above, to embrace and invest them, by which Union they became new Men. The circumcised were esteemed as † *new-born Children*, and had a *new Name* imposed as a Sign of their Right to a *new Nature*, which was given them as Worshippers of the *true God*, and Members of his *Family*. Upon this Ground the Profelytes became as native Jews, having an equal Share in the Blessings of the *twofold Œconomy*, representing the *Kingdom* and *Priesthood* of *Aleim*.

The *Stranger*, or the Profelyte of the *Gate* or *Habitation*, who renounced his national Idolatry, acknowledging the one God of *Israel*, and binding himself only to the *seven famous Precepts* of *Noah*. He had the Privilege of Worshipping in the *Court* of the *Gentiles*, and was prohibited from setting Foot in the Courts set apart for the Israelites, Men and Women, which stood nearer the two *Holy Places*, the Presence and *Faces* of *Jehovah*.

This Person was not intitled to the Lord's Release, because he had not fully submitted his Understanding to the same Terms, as God prescribed to others for this End. By which Behaviour it is evident, that he did not acquiesce in the divine Wisdom, as a Child to his Father, but in a tacit Way reproached, or through a lukewarm Indifference neglected the ritual Institution, which taught in a Figure, and conducted others to the
Adoption

* Maji Synops. Theol. Jud. p. 171. 175. † Lightfoot, Vol. 2. p. 533.

Adoption of Grace. The Character, which under the Gospel answers to this, is the Deist, who refuses to accept the *Spirit* and *Life* of that typical Œconomy, unfolded and explained in the glorious Personage of the Son of God, as the other refused to receive them in the *Letter*, the outward Sign and Figure, which even then furnished *Milk* to the *Babes*, and *strong Meat* to those of *fuller Age*. Their Motives will hereafter be brought into Judgment. However this Difference exists between the *Theist* under the Law, and under the Gospel; that the first never insulted openly with Scorn or Reproach the more perfect Faith, and full Submission of others, as the Despisers of the Gospel frequently do in a very outrageous Manner; some of them fall little short of the Jews, in their Blasphemies, Calumnies and hard Speeches against *Jesus Christ*. This Conduct is widely distant from an humble Inquiry into, or a modest Dissent from the Religion of any Country, and can be no part of the Rights of private Judgment: For it is condemning and reviling that Revelation, as neither the Power, Wisdom, nor Goodness of God, which the other Members of civil Society honour and revere, as the highest Honour and Blessing of the Deity to them. The Apostles, who had full Credentials of their Mission to oppose the Idolatry of the Gentiles, never insulted the Magistrates nor the Laws, which protected even false Religion from Scorn and Contempt: They offered their Lives, and rejoiced in Tribulation, for the sake of publishing the glad Tidings of Salvation to others: They suffered, and were patient. As Sins are attended with Circumstances to inflame and aggravate their Guilt, and will be scourged with different Durations of Punishment in the next World; such as openly depreciate the

the Gospel, and write to render it vile and Contemtable in the Eyes of all Posterity, must stand to the fearful Consequences of such *universal Blasphemy*.

Such then was the Distinction and Separation of Persons under the Law, with regard to civil and sacred Privileges, which none had a Right to, but upon the mere Bounty and gracious Promise of God, and upon the Limitation and Prescription of his own Terms. Such was the Latitude opened to a free-will Worship in that Age, when other Religions had Bars and Fences against Strangers, more than Republics and famous Cities had to seclude Foreigners from their civil Rights. As much Incouragement was offered as is consistent with the Nature of Religion, wherein the Love and Fear of an invisible Being must be the peculiar and ultimate Object, which for that Reason can admit of no Force, or Compulsion upon the Heart, and its moral Judgment and Liberty.

The Sabbatical Year, in this peculiar Government, by the Privilege of remitting temporal Debts from Man to his Brother, represented in a Figure, a far more illustrious and permanent Blessing, in a Release from spiritual Debts: First, from the Effects of *Adam's* original Disobedience, which brought the great Evil of Death into the World; and secondly, from the Guilt of many personal Offences against some of the many Branches of moral Obligations to God, their own Nature, and their Neighbour, which in strict Justice, according to the natural Impressions and Signatures of Order and Rectitude, stamped on our own Minds, might at any Time, and in any Place of the *Universe*, receive a proportionate Punishment, which God should appoint in his moral Government.

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The Idea or Hope of any Reward could never take Place in the Breast of a Sinner: His Notion would be formed upon human Governments, where Punishments are instituted for various Kinds of Crimes, in which no Shadow of Good to the Offender appears, much less the Promise of being exalted to a Station of Honour and Profit, after undergoing the Penalties of his Offences. Let the Unbeliever consider this: For a limited Punishment at best, for the several Evils he had done, and an utter Extinction of all Life and Being, when he had suffered the moral Retribution, must be the only Hope he could form, upon the Notices and Ideas of his own Mind.

Upon these preliminary Truths, we may perceive the Ground of the Distinction in an absolute Remission of Debts to the *Israelite*, who submitted his Will and Heart to the Revelation of God; and the Reason of denying this Benefit to one, who in part rejected the more *perfect Will* of God made known in that Dispensation. It was a Grace, a Favour of mere Bounty, and no Matter of Right or Claim to either Character. But the Profelyte of the Gate might as well have made no Approach to God, (as he stood and worshiped in a Court within the Wall, or great Inclosure of the Temple, called *Chel*) if it was impossible for him in any other Period of Time, through eternal Duration, or in any Place through the Immensity of the divine Works, to become an *Israelite*, reconciled to his Creator. He might indeed be justly and severely punished for his Refusal of divine Privileges offered to him upon equal Terms with others, and without Doubt, it is a grievous Evil to lose his Birth-right, as *Esau*, and to undergo the Stripes of the Wrath of God, which are
necessary

necessary to break the Stubborness of his Heart, and bring him back through much Misery, to Mercy and Blessing. Which Truth so glorious to the Nature of God, and so happy for the obstinate Child, *St. Paul* establishes in the perplexing Case of *Jacob* and *Esau*: * By Faith *Isaac* blessed *Jacob* and *Esau*, concerning Things to come. The † Blessings, to which the Apostle alludes, are the same to both, from the Mouth of their Father: But the Order of obtaining is unchangeable, which shall be through much *wrestling*, and *striving* for the Blessing, as God will have an high Value put upon the *Call* to the Right of the *spiritual Primogeniture*. This is part only of the *Mystery* which has given Rise to the most dreadful Apprehensions of the Nature and Government of God.

It has been before observed, that at the End of the *thousand Years* in the *Revelation*, c. xxiv. 4. (which has been proved to carry all the Marks of the first Sabbatical Year) the Day of universal Judgment succeeds for the Dead, small and great, in the *Sea*, and in the *Grave*, or *Hades*, v. 12. None then, but the *Israel* of God distinguished for the *First-born*, will enter first the Sabbatical Kingdom: The outward Jew, and nominal Christian, who are one Character, will be rejected from this *Lot* and *Inheritance*: They will be, *Jer. vi. 30. reprobate Silver*, having no Place among the Vessels of Silver and Gold of the two Sanctuaries, the most glorious Mansions in the great House of God. The Jew and Christian, one Name for the *Circumcision* of the Heart in the *Spirit*, can only enter the Tabernacles of *Jacob*, where God is first seen; because they have the Seed, the Nature of his Father *Isaac*, in them, who shall go to join the *Fathers* in Heaven, when

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Esau,

* Heb. xii. 20.

† Gen. xxvii. 28, 39.

Eſau, the Man of Fleſh, in the *Coat of Skins* of *Adam's Sin*, ſhall be quite ſubdued into *Spirit*. For the * Saviours ſhall come up on Mount *Zion*, to judge the Mount of *Eſau*, and the *Kingdom* ſhall be the *Lord's*.

They, who were not in this Life purified by the very *Water* and *Blood* of the *Lamb*, (who was ſlain, and his *Wounds* of Love everlaſting, open from the Foundation of the World, continually running down to cleanſe and ſprinkle the Believers of the Myſtery, or hidden Way of Salvation and Redemption) when they are caſt out of the *fleſhly Houſe*, and the beaſtial Life thereof, they will be brought again into that Body, their former *Shame* and *Nakedneſs*, and will be caſt Soul and Body, into the Lake of Fire, and Brimſtone, which is their *ſecond Death*, burning for *Ages* of *Ages*, every *Age*, and every *Sabbath*, from the End of the firſt to the *great Year* of *Jubilee*. For as we are aſſured, by the *beloved Son*, who knoweth the ſecret Councils of the Father, that there ſhall be a ſecond Death for the Wicked, the *unregenerate*, of a much ſorer Punishment than the Law of the firſt Theocracy, either threatned, or could inflict on ſo perishing a Subject as the fleſhly Body; and that this other Death ſhall be in the ſame Body raiſed again, upon which God will kindle the † *Fire* of his *Jealouſy*, and Fury, to burn it up Root and Branch, when the *Houſe* ‡ of *Eſau* ſhall be as Stubble, and *Jacob* and *Joſeph* ſhall kindle in them, and devour them, and there ſhall not be any remaining of the Houſe of *Eſau*, ſaith *Jehovah*. By the Light of Nature none could tell, or think the Reſurrection of the Wicked in Fleſh at all probable,

* Obad. xviii. 21. † Ezek. xxxvi. 5. Zeph. i. 18.
Zech. i. 14. ‡ Obad. 18.

bable, as the wisest Heathens thought that the Spirit naked of all Body would be miserable for its sinful Actions, and the evil Habits contracted in Life. The same Voice, which has declared this secret Design of God, has proclaimed also a great Difference of Punishment in the *Banishment* of *Ages* from the Presence of God, and the Throne of his Glory, which will be adjudged in that *great Day*, according to the several Degrees of Guilt, arising from Time, Age, Rank, Power, Knowledge and Riches abused, which God had given in various Measures to Men, and Women, and even Children, who can discern between Good and Evil. This Difference of the *Wrath* to come, will consist in the several Periods, or *Ages* of Chastisement, since the Prison, the Abyss of utter Darkness is one for all rejected Persons, more or less sinful. Wherefore the Distinction must arise from the several *Ages*, predestinated for the moral Retribution under the divine Government. These *Ages* will be set in a fuller Light, when we come to explain the *Year of Jubilee*, and the *Feast of Tabernacles*, wherein the *seven Seals*, *seven Churches*, *seven Trumpets*, and *seven GOLDEN Vials full of the Wrath of God*, in the Revelation of St. *John*, will be opened in a deeper and more comprehensive Sense, than as yet they have received, so far at least, as I have been able to find.

In this Place it may be proper to remark, that the Light of the Gospel has supported the natural Sentiment of the human Mind, in publishing a Difference of Punishments, and even those designed for the final Advantage of the wretched Sufferers. Many Heathens maintained the absolute Eternity of Misery, and a noble Author in the

Chapter on this Subject says, that they wisely taught this Doctrine. Is this Writer serious or a Politician on this Point? He did not write the *Religion* of the *Gentiles* for the Vulgar, nor ad Captum Vulgi. The Theist may therefore know, that this Glory of the divine Government in the final End of Punishment designing the Salvation of the Sinner, belongs to the Light of the *Gospel*, and not of *Nature*: So that God is Love in Death, and Life; in evil and good, God is a Father still, and all his Bowels of mercy are moved for *Ephraim*, as he speaks in *Hosea*, xi. 9. *I will not return to destroy Ephraim, for I am God, and not Man.*

The Schools of *Pythagoras* and *Plato*, which handed down the Restitution of all Things, stole their Light from the Year of *Jubilee*, which was the *philosophical* Year of *Moses* long before it obtained that Name, or *Plato's* among the *Gentiles*. This Truth, (whose Absence darkens the Glory, and confounds the plainest Passages of the Gospel,) was lost and buried under an easy Corruption of it in the *Babel* of the Romish Purgatory, its Successor; a *Pillar of Salt* for a *Pillar of Gold*, set up in the Temple of God.

In the preceding View of Things we may comprehend the Reason, why a *Stranger* under the typical Blessings and Curses of the Law, the Good or Evil thereof, might have his Debts demanded, upon and after the seventh Year, even so far as to the *Jubilee*, but not beyond: Since in the *Antitype* of the Gospel we find a *second Death* appointed to continue from *Age to Age*, from *Sabbath* to *Sabbath*, wherein God will require the Sins and Iniquities of all, who are not his *Israel*, and will rule them with a *Rod of Iron* during his *Wrath*,
and

and will scourge them with a * *few* or *many Stripes*, till they † have paid the *uttermoſt Farthing*. Theſe may be called in the ancient Phraſe and Idiom of the Law, as it muſt be ſpiritually underſtood, *Aliens* from the *Commonwealth* of *Iſrael*, and *Strangers* to the *Covenants* of *Promise*, Eph. ii. 12.

‡ *Meyer* ſuppoſes, that the Debts might be required after the ſeventh Year, during which they were only ſuſpended. The celebrated Rabbi *Hillel* ſo determined this Point, and as a || very great Maſter of *Jewiſh* Antiquities, obſerves, upon his Decision, corrupted the Deſign of that Inſtitution. His laſt Editor and Annotator, *Ugolinus* produces *R. Samuel* affirming, that this *Periſbol* was a violent Invention of the Judges, by which they fruſtrated the Law of God. Such Cauiſtry as *Hillel's*, is not peculiar to the *Jews*, but every Nation has its *Hillel's*, Scribes and Pharifees, *Jefuitical* Teachers of *probable Doctrines*, who can mould and bend the ſacred Will and immutable Laws of God, to the petty Interests, and corrupt Paſſions of Men. This is the popular Religion in every Kingdom, People, and Tongue; and the Teachers of it have their Schools and Synagogues in every Place, crouded with Diſciples. But however the *Jews* might ſtudy to contract or diſſolve the divine Benevolence by their Eviſions and Sophiſtry, in the Shadows of their Law, neither *Jew* nor *Gentile* will hinder the Spirit and Subſtance, from overflowing like a River, and bearing in its Courſe the *free Gift* of *Life eternal*, which *Jeſus Chriſt* ſhall manifeſt in the firſt Redemption from all Sin, and Miſery: The firſt ſpiritual Sabbath, in which his

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* Luke xii. 47. † Matt. v. 26. ‡ Cap. 17. de Anno Schem. Sect. 20. 21. || Relandi Antiq. Sacr. pars 4. cap. 8. de Anno Sabbat.

chosen People, the *Segullab* of the *universal Theocracy* over the *Kingdoms*, and *Peoples*, and *Tongues* of *Babel*, will be shewn in the * *Chariots* of *Salvation*, the *Clouds* of *Heaven*, their † *Chariots*; this Sabbath is near at Hand. Then will the Scorners see, what are the ‡ *Chariots*, in which the Brethren of the *Lord Christ* shall be brought to his *Jerusalem*; and what are the *Chariots* in which the *Princes* shall enter the *City*, || setting on the *Throne* of *David*, and yet riding in *Chariots* and on *Horses*. Like § the *Noise* of *Chariots* on the *Tops* of *Mountains* shall they leap, like the *Noise* of a *Flame* of *Fire*, that devoureth the *Stubble*. O the great *second Pentecost* of the *Lord Jesus*! O his heavenly *Baptism*, the *Water* and *Blood* of the *Lamb*, with the *Fire*. Shew thy *Wonders*, mighty *Saviour*, *Wonders* in *Heaven* above, and *Signs* in the *Earth* beneath: ¶ *Blood*, and *Fire*, and *Vapour* of *Smoak*, the *Cloud* of *Glory*, the *Pillars* of *Fire*, burning up the *Stubble* of the *House* of *Flesh*, *Death*, ** who is this, that cometh up out of the *Wilderness*, like *Pillars* of *Smoak* perfumed with *Myrrh* and *Frankincense* above all *Powder* of the *Merchant*. *Blessed* be this *Fire*, *blessed* be the *Cloud* and *Vapour*, *blessed* be the *Myrrh* of the *anointing Oil*, and the *Frankincense* of the *continual Incense*, which the *High-Priest* is burning in his *People*, till *all Flesh* goes up and vanishes as a *Smoak* in the *Wrath* of *God's consuming Fire*. How great is the *Power* of the *inner* †† *Resurrection* in thy *People*, O *Lord Jesus*, the *Fellowship* of thy *Sufferings*, making us conformable to thy *Death*, ‡‡ thy *Linen* and *Bed* of *Spices*,
in

* Hab. iii. 2. † Psalm civ. 3. ‡ Isa. lxvi. 20. || Jerem. xvii. 25. § Joel ii. 5. ¶ Acts ii. 19. Joel ii. 30, 31.
** Cantic. iii. 6. †† Phil. iii. 10. ‡‡ John xix. 20.

in all thy own *Seed*, thy real Children; O thou our *Beloved*, and the *Father's Beloved*.

We will now consider the spiritual Sense of this Part of the Law, which entitled none but the *Israelites*, to the Release of Debts. This Passage shews, that every one must be of the *Israel* of God, that is, they must partake by a *second Birth*, of the same Powers and Glories, as Angels do at their first Generation out of the Deity. These Powers of his heavenly Birth *Adam* the Son of God lost, and they must, through God the *Word* become our *second Adam*, be *mystically*, hiddenly conceived in our *Flesh*, through his *holy Spirit*, as his Birth into an Union with a *Body of Flesh* was brought to pass by the holy Spirit, the Power of the most Highest overshadowing the *Virgin Mother*. This is the *Mystery* of the *Gospel*, and this is that *new Law* of Heaven, which *Jesus Christ* brought to light in his own Person, as the established Order, how his own * incorruptible Seed, the Seed of the *Word*, shall be born into every one of his wonderful *Line* and *Generation*. This *Mystery* the Bishop of *London* touches, and passes over in his excellent Discourses, Vol. I. p. 227. on the external Evidence of the *Gospel*. But the *Mystery* is not confined to the unusual Manner of *Christ's* being born of a *Virgin*, but every one must be born of his holy-spotless *Womb*, out of which nothing but *Spirit* is born; for what is † born of *Flesh*, is *Flesh*, and what is born of *Spirit*, is *Spirit*. The Children of this miraculous Generation must have the ‡ *seven Horns*, the seven mighty Powers of the Lamb, which are coming forth out of *Jesus*, as Rays of Light from the Sun. These Powers, the Jews, as we have before taken

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Notice,

* 1 Pet. i. 23.

† John iii. 6.

‡ Rev. v. 6.

Notice, call *seven Lights* with their Vessels separated from Union with the three superior *Sephiroth* or Numbers, and which St. *John* calls the *Father, Word* and *holy Spirit, One*, in the highest Union, where no intermediate Natures, Powers, or Principles separate or divide between them. These seven Spirits of God *Adam* lost, when his adulterous Will turned its mighty Strength to the Principles of the bestial World, and mingled them with his own Glories, till he sunk down under their Dominion, as much as the Beast of the Field, into whose Life he was degraded. This lower Part of the six Days Work, he ought to have viewed only as a Mirror of the manifold Wisdom of God: He ought not to have hungred after any Experience, or Feeling of that inferior Life, nor to have cast the amazing Power of *his Will* towards the temporal Constitution of *Good* and *Evil*, which he could not know without opening a *Birth* of them into his own spiritual Nature. Such a Desire was then as much beneath him, as for an Archangel, to wish to be born into our Flesh and Blood of the *Fall*, that he might have a real Experience, how the Feelings and Life of every carnal Sense and Appetite rise up in us, and are carried on through the Medium of our Water and Blood, ruled by the *Light* and *Wind* of this World, just as the Beasts are ruled and influenced in all their Senses.

Now *Jesus Christ* bears the * seven Stars in his *Right-hand*, the Powers of the new Creation, which must be generated again in Man, as they were generated in *Adam* at his first Creation by the *Aleim*. Without these *seven Spirits*, the Sabbath of God, the *Fullness* of his Work in us, it will be a natural Impossibility to enter that Part of the

Jeru.

* Rev. i. 16.

Jerusalem above, which answers to the *holy Place*, and which is the Image and Likeness of the Spiritual *Eve*, the *Bride* to be first renewed in our Nature. The higher Powers, which were typified by the *Holy of Holies*, represent a Sabbath, a Seven or *Fullness* more glorious than the *Bride*, even the *Bridegroom*, the *Head* of the *divine Eve*, whose mightier Perfections must be doubled and married to the Sister, the Spouse, as Fire cleaves to Fire, as Light embraces Light, Spirit or Wind lays hold of its Fellow, and Water unites with Water. These Sevens, or double Sabbaths had their Figures preserved in the * *two Stones* of the *Ephod* on the two Shoulders of *Aaron*, and the twelve Stones upon the *Breast-plate*, which were derived from the two upper Stones upon the Shoulders, whereon the † *Government* and *Key of David* were to be laid. This is the Image and Likeness of *Aleim*, the *Fullness* of the *Godhead*, the *Aurim*, and *Thumim*, the *Fires*, and *doubled Ones* of the Priesthood and Kingdom of *Jesus Christ*.

Unless this Seed of *Isaac*, who possesses all ‡ *Abraham's* Goods as his sole Heir, be sowed in our Flesh, the || *Covenant* is not yet in our *Flesh*, we cannot be born of God, born *Spirit* of *Spirit*. This one Seed bears every Glory signified by the twelve precious Stones on the *Breast-plate*, which are so many heavenly Powers unfolding themselves by Degrees, till all the the *mysterious Lives* are brought forth and grow up to their *Fullness*. We may indeed be as the *Profelyte* of the Gate under *Moses*, given up to the Practice of some easier Duties, and by doing thus be somewhat nearer to
God

* *Exod.* xxviii. 9, 17. † *Isa.* ix. 6, and 22, 22.
‡ *Gen.* xxv. 5. || *Gen.* xvii. 13.

God than others : We may do many Things *gladly* from the Light of the Gospel, as * *Herod* did, who feared and heard the holy Baptist : But this partial Service will not place us in the Courts of *Israel*, much less in the Court of the *Priests* and *Levites*, a Station nearer the *Throne*, and a smaller *Lot*.

Nothing but the *Spirit* of *Lives* from *Jesus Christ*, the second Adam in all the Powers of a *quicken*ing *Spirit*, born into our *barren Woman*, († which though she has *born Seven*, now languisheth) can bring us near unto God through the very Nature of the Son, into whose Glory, Image, and Likeness his own Children are continually transforming, transubstantiating. And this wonderful Mystery is not done in an Instant, but is continually operating under the *overshadowing* of the *holy Spirit*, who ‡ taketh from the *Glory* of the *Lord*, and planteth the Seed, || which abideth for ever. Unless this great High-priest (who is no more gone into Heavens distant in Place, though distant in Spirituality, as the Rays of Light shining on a Flint or Rock, are above the gross Nature of their hardness, though touching them) unless he come into us, as our Father and Mother in *One*, we cannot be *new Temples* in him : Unless he touch us with his *Fect*, his lower Principles, burning as polished Brass, and strong to bear the perpetual *Fire*, as the *brazen Altar* did sustain the Power and Strength of the outward *Fire*, we cannot be of his Priesthood, which gives the *true*, the *everlasting Fire* from *Heaven*. Without the bright Rayment of his æthereal Cloud of Glory our Souls are naked, and only married to *Flesh*, the *adulterous Woman* : He must cover every
one,

* Mark, vi. 20. † Jerem. xv. 9. ‡ John, xvi. 14.
|| 1 John, iii. 9.

one, as he covered Israel under the Cloud of Glory, which was Adam's lost *Cherubim*, his Father's *Throne* and *Kingdom*. This, this alone is our Atonement, the *Covering* of our Sin, Shame and Nakedness; and this royal Gift can only come into our wretched, poor House of *Dust*, through the exceeding great Love of *Jesus Christ* communicating his *Spiritual Nature* to our *Carnal one*. The * *Ministration of Spirit* must be performed in his Israel, the † *twelve Tribes* of the *Gentiles*, in a much greater Glory and Majesty, (though in a Mystery, in a secret Way for a Time) than the *Ministration of Condemnation*, (the Law of Death) which yet was *glorious* in the daily Service of the Temple; in the Vessels of Gold and Silver, in the typical Water, and Blood, and Fire; in the seven Lamps, and the cloud of Incense; in the Trumpets and Songs of Priests and Levites, at the burning the *Flesh* of their continual *Sacrifice*. Is the *Ministration of Life* less glorious? Are the vessels of pure Gold and Silver, which bring the *real Water* and *true Blood* of the *Lamb* into our *earthen Vessels* of *Mortality*, less precious than the Figures, or less real, because they are not seen nor felt by the Hand? Is the *Fire*, the *Light*, and the *Wind* of the *new Altar*, less powerful, than its Shadow? Are the seven Lamps of continual Light, and the true Cloud of *Glory*, less real, because unseen, in every Son of *Christ*? Is the *Trumpet* and *Song* of the *Lamb*, not felt in the *Heart*, because not heard with the Ear of *Flesh*, as under the Law? Or the *Flesh* of the *divine Lamb*, which feeds his own *Fire of Life*, less our Food and *Bread of Heaven*, because he is no longer to be handled with our Hand, but to be received in the Spirituality of heavenly Fire, Light,

* 2 Cor. iii. 7, 8. † James, i. 1.

Light, Spirit and Water, which are as free from the hardness of *Flesh* and *Bone*, as the Texture of a Rainbow : The Rainbow of *Peace*, the Sign of God's Covenant in his People, which our Lord is ever forming as the *Cloud of Glory*, the Chariot of God, the æthereal *Body* within this *Skin of Flesh*.

The *new Heavens*, and the *new Earth* must be really generating in the *old Earth* of the *Curse*, and the *Heavens*, which will vanish away, or no one will pass back through the *flaming Sword*, the great and strong *Fire* of the *Cherubim*, which guards our Entrance back to the *Tree of Life*, in the *Garden of Aleim*. This *Sword* of God's *Wrath*, searching the inner Parts, as the *Fire* searched all the *Flesh*, *Joints* and *Marrow* of the *Sacrifice*, no unclean Person can pass : No *Pride*, no *Envy*, the *Serpent's Power* and *Will* in us, can enter ; no desire of *Flesh* and *Blood*, the Image of the *Beast*, and its *old Life*, can escape, but must be cut off, and burned out *Root* and *Branch*, before the universal and everlasting Kingdom of the *Father*, *Word* and *holy Spirit*, can take Place in the *Strength* and *Power*, in the *Glory* and *Liberty*, in the *Sweetness*, and *Joys of Life*, from the *Fire* of all *Fires*, the *Light* of all *Lights*, and the *Breath* of all *Breaths*. If we cut not off the *Right-hand*, that offends, or pluck not out the *right Eye*, which hinders our Entrance through the *Strait Gate* into *Life*, there remains a *second Death*, the *Wrath* to come, which will be most terrible as most durable. This will devour all those *Enemies*, upon whom the many *Lessons* from the *Miseries* and *Evils* leading to the *first Death*, nor the wonderful *Mercies* and *Calls* of God in *Christ* have not prevailed to have the *Life*, *Power*, and *Lusts* of the *beastial Nature* crucified by the *Sword* of the *Spirit* ;
nor

nor to have the *Serpent* of Pride, and Envy, bruized under the Feet of our blessed High-priest, which are as a Flame of Fire, reaching down into the outer-Court of this World, and ready to enter, and drive Satan and his Kingdom of Darknes out of every one, who open their Hearts at his Knocking; for he stands at the Door and knocks to find, who are watching for his coming into his Temple, and who will open to the Master of the *House* of God. As *Stripes* in the *Day* of *Vengeance* and righteous Judgment, will be *few* or *many*, according to the Knowledge or Ignorance of the *Master's Will*, how two-fold, how seven-fold will be their Condemnation, who are not Strangers to their sovereign Lord, but who have received the Laws and Statutes of his Theocracy, even the Gospel: Yet whose impious, and sensual Lives, whose Pride and Pomp, whose Covetousness and Love of the World, crucify the Son of God afresh and put him to open Shame. Our whole Life ought to bear no Marks but of *Poverty* of *Spirit*, a *continual Death* or dying to all that the *World* calls great and glorious, and happy. The Sons of God are to follow the Life which *Chrif*t, the *Head*, led in *Flesh*, our *Shame*, and *Nakedness*: This Path of Life is necessary to Sinners, and was taught them by him, who was the *Sin-offering* under the *Curse* of the *Law* in *Flesh*, and who shewed the *only Way* to his *Throne* and *Glory*, to be though the *Shame* of his *Cross*, his crucified Life on Earth. And whoever are ashamed to take up his * Reproach, his *daily Cross*, of them will he be † ashamed, when his *Glory* and *Majesty* shall appear, and their
Glory

* Heb. xiii. 13. † Mark, viii. 38.

Glory, Greatness and Majesty, shall go away into *
everlasting *Shame* and *Contempt*.

Fourth Circumstance of the Sabbatical Year.

This consisted in the Productions of the Earth, being open and common, for the *Poor* of the *People*, and for the *Beasts* of the Field, *Exod.* xxiii. 11. and *Lev.* xxv. 6, 7. The *Sabbath* of the *Land* shall be *Meat* for you; for *thee*, and for thy *Servant*, and for the *Stranger* that sojourneth with thee, and for thy *Cattle*, and for the *Beast* that are in thy *Land*, shall all the *Increase* thereof be *Meat*.

As the Creation in all its different Orders and Kinds of Life, fell into Bondage, Vanity and Corruption by the *Sin* of *Adam*, *Rom.* viii. 20, 21, 22. who was the *Head* of the *whole System*, and as the *ruling Spirit* was cloathed with those great and diffusive Powers, which from the *Centre of Union* in his Nature, were to go forth to bless, preserve, and glorify every Part according to its Kind and Capacity of receiving good: So we find in all the Passages, wherein the Prophets describe the Restitution of all Things, that the *animal Creation* return unto a Condition new and happy to them, free from the many natural Evils, to which they are subject, as *Hobbs* observes, not by any *moral Demerit* on their Part.

The tender Concern of God, the *one great* and *good*, extending to so mean Objects, as the *Beast* of the Field, and the *Fowls* of the Air may appear to our great and majestic Notions, shewed the most gracious Nature of him, who, (though dwelling on high, and inhabiting Eternity, far above

* *Dan.* xii. 2.

bove all Possibility of any Evil,) feedeth the young Ravens, as *David* speaks, and as the *true David* far greater than his *typical Father* speaks, * *feedeth* the *Fowls* of the *Air*. Such an Attention of the *blessed God* suggested to the Jews, an Imitation of his universal Goodness and tender Mercies, and a more particular Consideration to that Part of the Creation, whose Services would be so great to Man, and which would become his Vassals, exposed to every injurious, cruel and wicked Temper in their Owners. Though common Humanity might teach them what was due to the Case of such Creatures, whose Labours made the heaviest Burdens of Life much lighter, yet the Almighty left not this Part of his Works, to the accidental Dispositions of Men. By several Laws he commanded the Exercise of every kind and compassionate Office toward them, which no other Lawgiver but *Moses*, ever instituted in the Name and Authority of God, the *King of Israel*. And let impartial Minds judge from the many Cruelties openly practised even in this Nation, boasted as the Mirror of a generous and humane Spirit, whether the *Jews* were the only People, whose peculiar Hardness of natural Temper required such Laws concerning the animal World. Let us not flatter human Nature, of which we are a Branch: The *Jews* are a Picture of the several Dispositions reigning in all Nations: Their History is that of human Nature *in general*. But as the Sabbathical Year had a more glorious End, than the Possession and Enjoyment of such poor Things, as are eat and drank, and † cast out in the *Draught*, *purging all Meats*, so we may behold a Promise in *this Part* of the Figure, that the *Earth* shall be re-
deemed

* Matt. vi. 26.

† Matt. xv. 17.

deemed from every natural Evil and Disorder implied in the Word, *Curse*: That it shall pour forth its original Blessings to Man, and the animal Creation, when the Labours of both shall cease, and all Danger of any cruel Usage to these defenceless Subjects, shall be no more for ever. Let it be observed, that the Word, * *Earth*, comprehends the *Waters* of the *third Day*, out of which it is generated, and also the *Waters* and *Earth* of the *fifth* and *sixth Day*. Under *Earth* † the great Prophet of the *Christian Cabala* includes even *Spirit*, *Water* and *Blood*. The very excellent Writer on the Use and Intent of Prophecy, supposes, if I mistake not, that the *first Curse* has been gradually taking away ever since the Fall of *Adam*. This may be easily allowed, though the Nature of this Removal cannot be understood, but by knowing every *Step* and *Process* of the DEGRADATION, from the fall of *Satan*, a *Morning Star*, the ‡ King of the *North*, the *Nimrod* of *Babel*, a *Rebel*, as his Name signifies: And also by knowing the Fall of *Adam*, who brought a *second Babel*, *Confusion* into the *glorious Garden* of God, that Part of *Lucifer's* fallen *Throne*, redeemed back into a *Glory*.

The Prophets frequently declare, that those Beasts, in whose *Water* and *Blood*, (their *Earth*,) a fierce and ravening *Spirit* lives and moves, shall put off this || savage Nature, and become mild and gentle, owning again the first § *Fear*, and Dominion of Man, as *Christ*, the *second Adam*, was with the *wild Beasts*, in his *Trial* for regaining by a *moral Victory* of his own *free Love*, every Part of the first great *Curse* and Overthrow. It is not enough to refer all these Passages, as *Grotius* and others

* Gen. i. 9, 10, 11, 12, 20, 24. † 1 John v. 8. ‡ Isa. xiv. 13. Isa. ii. 6, 7, and 65. 25. || Hos. ii. 18. § Gen. ix, 2. and Mark i. 13.

others have done, to the happy Change of Disposition, which the Doctrines of the Gospel should make in Mankind; who should cast out the *wild Beast* from within their Breasts, the Serpent, the Lion and Tyger, every subtile and political Turn of Mind, every fierce and bold Temper delighting in War and Blood as a *Trade*, the *mighty Hunters* of *Nimrod's accursed Kingdom*: That they should drive out the *Swine*, and the *Dog*; the Swine wallowing in the filthy Lufts of the Flesh, in Drunkenness and Gluttony, whose Belly is their God: The Dog is the *Κυνωπες*, that Impudence and Hardness of Face, which is contracted by sensual Indulgences, and whose * *Glory* is in their *Shame*: The † *Dog turns* to his *Vomit* again: In what ‡ *they know naturally*, as *brute Beasts*, in *those Things they corrupt themselves*. This Interpretation has its Uie and Beauty, but at the same Time it confines the great Extent and Comprehension of the Gospel, (which it will have in several Ages,) to one View, and one Age only. In this Difficulty || even *Episcopus*, (who could speak as much, and as well as any Writer in the World) seems to stick, and to be straitened in the first, second and third Objection of the Jews against the *Messiah*. We must therefore cast our Eyes farther, to find a Time when Things will have a more exact Completion, according to the Prophecies: When every Part of the Creation shall return to the State and Benediction of the Almighty and good God, who was pleased among the Variety of his Works, to endue Animals with a Manner of Life and Existence far more excellent, than the most beautiful Scene of *inanimate Matter* could exhibit to our View. We

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have

* Phil. iii. 19. † 2 Pet. ii. 12. ‡ Jude x. || Episcop. Opera. Vol. i. p. 207.

have no Reason, to suppose, from the Nature of the Creator, nor from the Condition of these inferior Creatures, that their Kind of Life shall perish for ever, when it has been just shewed for a Moment in this *temporal Constitution*, wherein * *all the Foundations of the Earth* are out of *Course*, their original Order and Harmony. It is rather to be imagined with the noble Sentiment of the *ancient Hebrews*, mentioned somewhere in *Leslie's Works*, that *divine Love* had communicated Existence and Life in all Modes and Varieties, and had married a *vital Principle* to every Kind of *Matter* capable of such Union. No sufficient Reason can be given to believe, that the Heavens are void either of *animal* or *vegetable* Life; but rather that these Kinds of it, good after their Sort, are more exalted and perfected there; displayed in a more glorious Variety of *Form*, *Colour* and *Motion*, than can be conceived by us. For as the animal Part of any World can never rise above the *Principle* of the *Life* and *Spirit*, from which they came forth; nor *Vegetation* ascend out of its Limits to any other Scale of Being, yet may both be raised to far greater Excellence, that the divine Goodness in the Sports of his Wisdom, may be more fully manifested, and a more diversified Field of Contemplation may be opened to *Spiritual* and *Intellectual* Beings, whose superior Nature enables them to reap an higher Enjoyment in admiring the Perfections of God, as they are unfolded in the greatest Variety, and Profusion of all Gifts and Powers. This Sentiment is espoused in the Jewish Notion of three Worlds, three gradual Emanations or Creations from God in every System, which *Cudworth*, a *divine Enthusiast*, mentions in his fine Discourse,

* Psalm lxxxii. 5.

Discourse, p. 4. of the *Union* with *Christ* and the *Church*. These three Worlds stand below the *Archetypal* World, called *Aziluth*, the Traces of which Truth are strongly printed in the *Mercavah*, the *Chariot* or *Cherubim* of *Ezekiel*. God is to be adored in great and small Things; in the Magnificence of Sun, Light, and Wind, and in his condescending *Majesty* and softer *Glory*, in the wonderful Structures of Plant, Herb and Tree, of Beast, Fowl and Insect. What a pleasing and large Theatre of Beauty and Admiration, have the most exalted Minds had, in the several Departments of Vegetable and Animal Nature? How has the Genius of a *Bacon*, and a *Boyle*, of a *Newton*, a *Swammerdam* or a *Linnaeus*, been delighted with these Treasures of divine Wisdom? How have they paid a thousand Adorations of *mental* Praise, and silent Thanksgiving, as they have travelled in *Mind* and *Spirit*, over the Face of Nature, even in its present Disorder and Imperfection? By the Argument of Analogy, which has of late been much introduced and supported by solid and contemplative Men, it is more reasonable to suppose the Improvement hereafter, than the utter Extinction of either.

The Life of Vegetation, of Animals and of Man, stood once here without Confusion, each in their Sphere and Partition. The two first do not now so much interfere with each other's Portion and Place. The glorious Elements of Light and Air, wonderful in their wide Compass of Power and Operation, raise up, as the mediating Instruments of the secret Hand of God, and configure the Matter of *Earth* and *Water*, their twin Sisters, into so rich a Diversity of Tree, Plant and Flower: They pass and repass as an *open Gate*, every Form of Beast, Fish, and Fowl, giving them

continual Supplies of radical Heat and Breath. When they have performed these Services to two Classes of Life, they are not hindered in a superior Office to Man, as they open to him the most fruitful Source of his present Knowledge in the Wonders of *Vision* and *Sound*, whose Natures are so exalted, as to touch the first Step of Spirituality, or *Matter* in an *heavenly State*: For Light and Air seem to be the last Division from the spiritual Order downwards, and the first Ascent from Earth, or Matter in the Chain of Hardness, where the heavenly Liberty from this Compression, the Land of Egypt, *Mizraim*, (that binds and holds in a Strait,) begins and unfolds the two Wings of Light and Spirit.

This gradual Chain, and close Connection of *Life*, (which touches each other, and yet never runs into its Neighbour's Line and Province, to break the Harmony of the Physical Mediums) will never be destroyed by all the Argument, which Analogy can furnish, but be improved in other future Scenes: The Sabbatical Year seems to strengthen this Supposition in part of the Figure. Hence the Productions of the Earth in this Year (at least such as the Jews called *Sapiach*) laid in common to Man and Beast, appear to support the Expectation, that the *animal Part* shall ascend into their Sabbatical State, in which they were at first created. Then they will enter a better Scene of outward Nature, while Man *their Head* is going into an Order far above them, into the second and third Heavens, which are the two most glorious Worlds of the *Faces of God*, of which the *two Sanctuaries* in the *Tabernacle of Moses*, were the Types. This Truth seems to be
figured

figured out by the * *Suburbs* for the *Cattle* of the *Levites*, and by † the *Beasts*, which were not to touch the Mountain of *Sinai*, the *Presence* and the *Glory* then, but to be at the Bottom at some distance, where the animal Life has its Bounds, and cannot ascend any Part of the *Mountain* of *God*, where a heavenly Life begins, and rises through various Stages, as in the ‡ *House* of the *Father* are many *Mansions*.

The Jews confine the spontaneous Growth of the Earth to such Things, as sprung from the Grain of the former Year scattered in reaping, or threshing of it in the open Air, as Maimonides explains the ancient Usage: And that these only were the Portion of the Poor and of the Cattle. In this as well as in other Parts of their *Law*, this People contracted the beneficent Spirit of their Institutions to their own covetous and selfish Hearts; for every Thing grew on that Year by the *extraordinary* Operation of God upon the *Elements* of this World, and all the People were to enjoy a full Right to their Food as the *Gift* of God, and the Beast of the Field to his proper Portion, in that Manner, which best answers to a figurative Adumbration of the *first Sabbath* recorded in *Gen. ii. 2.* The Rule of laying up the increase at Home, and using it for their Households, as long as any of the same Sort remained in the Field, seems to have sprung from the same *evil Heart* and *evil Eye* of *Covetousness* and *Envy*, which would not at last || observe the Sabbatical Year, because they were forbidden to make *Merchandize* of the *divine Benediction*, and augment their Bags of Silver and Gold: For this Offence they were carried away into

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Captivity

* Numb. xxxv. 3, 7. Ezek. xlvi. 14. † Exod. xix. 13. ‡ John, xiv. 2. || Chron. xxxvi 21. Jerem. xxv. 9, 12, and 29, 10. Amos, viii. 5. Nehem. xiii 15, 16.

Captivity seventy Years in Babylon, that the *Land* might enjoy her *Sabbaths*. This base and worldly-minded Temper, taught them also not to let their *bond-Servants* go out free at their appointed Time, as God complains of this ungrateful and *stiff-necked* People by the Prophet Jeremiah, in Chap. xxxiv. 14, 16. and in their Example of all the World.

As the Jews began to lose the Spiritual Sight of the Law, both as a *Promise* and a *Prophecy* in *Words* and *Types*, of good Things to come under the *Messiah*, they set a higher and a greater Value on the Rites themselves, till they imagined them to be the very End, for which God had appointed them, and in which he delighted. As they grew more wicked and corrupt in Heart and Morals, they were darkened more and more in their Understandings: The most extravagant Pride, and the bitterest Envy to the Gentiles caused them to look upon themselves, as the only People of Adam's Blood, for whom God had any Bowels of Mercy and Compassion; for whose Sake alone the *Law* and the *Prophets*, and even the *Messiah*, were appointed. Under this Darkneſs and Infatuation they have continued above 1700 Years; and upon this Ground they have set up their narrow Sense, and groveling Conception of the Sabbatical Year, with their trifling Distinctions upon the Rules and Laws of it, as if the great and glorious God had no other Treasures and Felicities to bestow, than such very transient and shadowy Benefits for this *one People*, or rather for only *two Tribes*, during the most Part of their *Theocracy*.

Among some Expositors of their Law, * Gardens were excepted: The Generality were no doubt glad to salute the Garments of such *Hillels*, (whom they crown with the proud Titles of *Chochim*

* Lewis's, Heb. Antiquities. Vol. II. 609.

anim and *Geonim*, wise and excellent Men above all Nations) who save their Choice-fruits from their poor Brother's dirty and hard Hand, as the other had secured their Debts, when the seventh Year expired. Others had more Integrity, among whom Maimonides, who draws up the purest Part of their Thalmudical Opinions, allows, that by the Law the Hand of every Man was equal in every Place. In this Year no Person could claim any private or exclusive Property, because the Blessings were not earned by the *Sweat* of the *Brow* (which was a part of Adam's complex Sentence passed on all his Posterity) but flowed from the Bounty of God alone, without any Interposition of their Labour; which now ought to constitute the Distinction of Right and Property, so far as to prevent one from preying upon the Toil and Industry of another. Hence this Year preserved the *Memorial* of the *Earth* of *Eden*, which was the *Land* of the *Lord God*, beautiful beyond Thought, glorious as a Rainbow, as the * *Work* of *Saphire Stone*, the Body of Heaven in its Clearness, before any Curse was brought into it, and into the earthly Principles of *Adam's* lower Garments. This wanted no more the Plough or Spade to render it fruitful, than the new Earth of the *Messiah's* Land does. It then knew no Distinction of Fields and Gardens, because no Labour was ever designed to purchase private Right in that *Garden* of universal and everlasting Love, among the Sons of God, in the Father's House, where all things are abundant, as Light, Air and Water. This happy Circumstance will be renewed in the *Millennial Theocracy*, which appears from the Prophecies of Daniel and John, and from many Types, so near as to fall within the Year 1762, and 1766. Then

* Exod. xxvi. 10.

will Pride and Envy built on the vain and bold Pretence of Nobility of Blood and Family, be cast down to the Dust: Then will these Members of *Nimrod's Iron Yoke*, and the *Kingdom of his Babel*, be destroyed, when Strength and brutal Force shall no more subdue and rule over the meek and gentler Nature; which teach Men to forget their Blood of a *Sinner*, pursued by the Vengeance of God, that it may be shed and poured out, as *strange* and *adulterous*, The *lofty Looks* of *Man* shall be *humbled*, and the *Haughtiness* of *Men* shall be *bowed down*, *Isaiab* ii. 11. Then shall Covetousness, the * *spiritual Idolatry* of the *Christian Nations*, have the Ax laid to this † *Root of all Evil*, which now lays waste the World, and fills it with Blood and War; with private Oppression, Fraud and Violence; with the base Cunning of *false Weights*, and a *false Balance*. This is the Idolatry of *Isaiab* ii. 7. where the *Land* is *full of Silver and Gold*, neither is there *any End* of their *Treasures*: Their *Land* also is *full of Horses*, neither is there *any End* of their *Chariots*. ‡ The *Merchants of the Earth* shall *weep and mourn over Babylon*, *because no Man buyeth their Merchandise any more*. God will not permit them any longer to sell and exchange Life, Glory and Immortality, like *profane Esau* their elder Brother, for the Life, Glory and Immortality of what they shall eat and drink, and wherewith they shall be clothed. He will drive these *Gentiles* ¶ (*who say they are Jews, and are not, but do lie*) far from the *Temple of the new Jerusalem in Heaven*, with a far worse Scourge, even of flaming Fire, than he § *drove out the Money-Changers and overthrew their Tables*, in the *Jerusalem* below. For should
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* Col. iii. 5. † 1 Tim. vi. 10. ‡ Rev. xviii. 11, 12, 13, 14. ¶ Rev. iii. 9. § Matt. xxi. 12.

the blessed God bestow greater Abundance of those Things, which the holy Prophet describes in *Rev. xviii.* the Burdens and Cares of Life would be heightened and multiplied to all on one Hand, while the Pride of it, and the Desire of the *Eyes* and of the *Flesh*, would be inflamed and fed in a few great Families on the other. Thus would the * *Iniquity of Sodom* be brought down more on our Heads, *Fulness of Bread* and *Idleness*, and her Judgment sooner overtake our Security and Impiety. The many Nations already drunk and stupid with the Surfeittings of Plenty, would become more *sensual* and *earthly* in their carnal Appetites by an Increase of these *dainty* and *goodly* Things, and more devilish, bold and subtle in the Ways of acquiring Wealth, only to satisfy the Belly by the Kitchen and the Brothel. Let the *Children* of the *World*, let the Great, who are in the Palaces of Kings, cloathed with *soft Raiment*, let the *Merchants* of the *Earth*, with the grave Brow and Solemnity of being *encumbered* about *many Things*, but the *one Thing needful*, the *Pearl of great Price*; let the proud and voluptuous Manners of opulent Cities hear these Truths from the Mouth of the Son of God: Or let them prove his Words true in despising his crucified Life, and his Gospel in the *inner Life*, and *Spirit*, and *Power* of it. † They, *who are rich, increased in Goods*, and *have need of nothing*, *know not that they are wretched and miserable, poor, blind and naked*: These *full ones* will be sent *empty* away, from the *Presence of God*, and his *Glory*. The new Earth and new Heavens, which the *Lord* of the *Cherubim*, and all the wondrous Powers thereof, will soon bring *outward* from their *Mystery*, their hidden Operation through all the Earth and
Heavens,

* Ezek. xvi. 49.

† Rev. iii. 17.

Heavens, which now are ; these shall pour down Blessings of a *new Nature*, Taste and Virtue. The *Sun of Righteousness* shall rise in the Strength and Majesty of *his Light sevenfold* more than the *Sun*, even the *Light of seven Days*, and drown the Splendor of this World in the ineffable Blaze of his *Glory*. He will *feed his Israel*, which has been gathering out of all Nations, to this Day. They shall be enriched with the great and glorious Realities, which they now see, feel, taste and handle through the dark, thick and heavy House of this corruptible Body, weighing down the Soul, but then shall know *Face to Face*, in the *Marriage of the Lamb*, * where he *shall give them his Loves* for ever.

Now the spiritual Sense of this Circumstance of the seventh Year in the Community of Goods, does not stand still in the anointed Children of God, but is going on in their *Hearts*, the *inner Place*, where God meets them through his Son ; through the *golden Garments* of his *mediating Nature*; with which he clothes his chosen People, his *Priests*, and *Levites*, and the *twelve Tribes*, all walking in his *Blue, Scarlet, Purple, and fine Linen*, *serving God Day and Night* in the *spiritual Temple*, where they worship in *Spirit and Truth*, and not in the *Letter and Figure*.

The *holy Baptist* proclaimed the first Notice and Idea of the *Messiah's Kingdom*, with this Answer to the People, who inquired what they should do to become Partakers of the *new Heavens* : *He, that bath two Coats, let him impart to him, that bath none ; and he that bath Meat, let him do likewise*, Luke iii. 11. This Lesson brought the *Image* of the *Sabbatical Year* full in view, where every one had

* Cantic. vii. 12.

had his Food and Rayment, as it were, on an *Equality* from the *Hand* of God. This Precept, if it be not to be understood to the very *Letter*, is to be performed in the utmost *Spirit*, as the standing and bright Pattern of that *one Heart*, and *one Mind* among the Brethren and Family of our Lord, which then distinguished the* *common Faith*, and† *common Salvation*; and which was alway to sanctify, and separate the *Segullah*, the *peculiar People* of this *Theocracy* among the *Gentiles*, who were not choose in a *national Body* to be the *Subjects* of the *new Kingdom*. God called some out of *every Nation*, to live by the Rules of the Gospel, in the Power and Strength of the *new Spirit* *breathed* into them, and *overshadowing* their *fallen Man*. This Spirit was the *true Jacob*, the Beauty and Love of *Isaac*, the only begotten Son of *Abraham*. Here *Heaven opens*, and the *Family* of the *Godhead*, the *third* of the *interlectual Sephiroth*, or Numbers, comes down into our Nature, the World of *Asia*, or the Dregs of *Matter*. The Jews themselves considered in their general Character, were from the first to the last, from the Prophet *Moses* to the Prophet *Malachi*, a rebellious and stiff-necked People, *uncircumcised* in *Heart* and *Ear*. When God published the Gospel in his *beloved Son*, he chose the *good* and *honest Heart* among the *Gentiles*, to anoint them with the *double Portion* of the *Spiritual Priesthood* and *Kingdom*. They were to be his *Evangelical first-born*, and therefore a few in comparison of the other Children, both under the Gospel, as before under the *Law*. The *twelve Apostles* chosen from the two Tribes, are the *twelve Heads* or *Princes* of the *twelve Tribes* from the

* Tit. i. 4. † Jude, 3.

the Nations, who were to be the *People of God*,* among whom he promised to set his GLORY. They are to make the *Portion of the Lord*, the † *First-born* and *First-fruits* unto God and the Lamb. Now these Brethren had all Things in ‡ *Common* in the TEMPLE at *Jerusalem*, where the spiritual Sabbatical Year began in their Hearts, when the *Priests* and *Sons of the royal Unction* were baptized with || *cloven Tongues of Fire*, and the *holy Spirit*, the *seven burning Spirits*, heavenly Powers, on the Day of *Pentecost*. St. Paul, who was born as one out of *due Season*, by extraordinary Grace, appears a *Type* of a small Portion, from the Tribes of *Judah* and *Benjamin*, who should by an uncommon Favour convert to the *Messiah*, and ** be bound up in the *Bundle of Life*, while the greater Part of these Tribes, which killed their *own Lord*, *David* their King, and the beloved *Ihoseph*, Son of *Increase*, should remain blind and hardened, shut up in †† *Unbelief* for the great Period of 1700 Years, till SHILOH shall come a second Time in the GLORY, and slay them among the other Enemies, who would not have him to reign over them.

Now the Communion of earthly Blessings begun in the *Temple* at *Jerusalem*, was a Sign that they had received the *holy Spirit* from on *High*, and were tasting the Riches of the *heavenly Land*; and being become new Creatures in Heart and Mind by the *Oil of Gladness* poured from *Head to Foot* on the *new*, and *inner Adam*, the *Man of God*, were rejoicing as *one Family*, over each other's Portion of the Lamb's *glorified Flesh*, having the *Cup* of his *holy Blood* to drink *Life* and *Salvation*, as the *Horns* of
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* Isa. lxvi, 18, 19. Ezek. xxxix. 21. † Rev. xiv. 4.
† Acts ii. 44. || Acts ii. 3. ** 1 Sam. xxv. 29.
†† Rom. ii. 32.

of the *Altar* were filled with the typical *Blood* of the *Lamb*, and the *holy Flesh* fed the *Fire*, the last Sanctification of all Things under the *Law*, the *Smell* of a *Savour* of *Rest*, a *Fire Offering* unto *Jehovah*. This was the * *Communion* of the *Blood*, and of the *Body* of *Christ*, as he is risen, and in *Glory*, their *pascal Lamb*, whose blessed Nature they knew by a *mysterious Birth* of *himself* into them; and whose *holy Spirit* made them so ready to give the good Things of this World, as *Pride* and *Envy* were slain in them by the *Sword* of the *Spirit*, which goeth † out of the *Mouth* of the *Lord*, as it proceeded out of his Mouth, when he *breathed* on his Disciples, and said, receive ye the *holy Spirit*. This is the ‡ *mighty Sword*, which fights the *Lord's Battles*: The *Sword* in the *Hand* *Satan* fights his horrible Battles with, and arms Nation against Nation, and Kingdom against Kingdom. The Community of Goods in the *Temple* of the *old Jerusalem* was not an accidental Event, (as the Flatterers of *Babylon* pretend,) peculiar to the Times and Circumstances, but it was the true *Mark* and *Seal* of *God* in that one great, one heavenly, one *Christ-like* Temper, which the *holy Spirit* the *Love* of the Father and Son, in Union, should work in all the Sons of the *new Jerusalem*, among every Tongue and People, and in every Place and Age. By this, all such, as would hear the Gospel, the Statutes and Judgments of the *Theocracy* of *eternal, all-communicating* Goodness, Mercy and Love, should be redeemed out of the Bondage of Covetousness and Self-will divided from God, which are *Satan's* strong Chains in us. They should pass over the mean and little Interests of Family or Country,

* 1 Cor. x. 16. † John xx. 22. ‡ Rev. i. 16.---ii. 12.
---xix. 15.

Country, and enter into the *Universality* of the wonderful Love of God and his Son, which equally embraced Jew and Gentile, bond and free, the Prisoner in the Dungeon, as King on the Throne; for all are Sons of *Adam's* Death by his *strange Blood*, which quenched his *heavenly Fire*; and now they were brought nigh unto God through the *Blood* of the *everlasting Covenant*, which *Jesus Christ*, the *Lamb* on *Mount Zion*, is pouring down into the *Horns* of his *Altar*, that the Nations may * *drink* for the Life and Salvation of their Souls. This is the *new Covenant* in his Blood, which God promised to make, whose *sprinkling* into us † *cleanseth us from all Sin*. Heavenly *Blood*, and *Fire*, and *Vapour* of *Smoke*, the *Pentecost* of *God*, a golden Censer and *Coals* of *Fire* from the *Cherubim*, for ‡ your Sons and for your Daughters, for his Servants and his Hand-maidens.. || Rejoice, O ye Sons and Daughters, Men-servants, and Maid-servants, ye *Levites*, *Strangers*, ye *Fatherless*, and *Widows*, and again rejoice in the Lord. O *holy Jesus*, shake thy golden Garments, wherein the Lives and Salvation of Nations are infolded: Sound thy *seventy golden Bells* from the *Holy of Holies*, proclaiming the *Name* of the *Lord*, ** the *Lord*, the *Lord God*, *merciful* and *gracious*, *long-suffering*, and *abundant* in *Goodness* and *Truth*, keeping *Mercy* for *Thousands*, forgiving *Iniquity* and *Transgression* and *Sin*. O ye †† *Babes* and *Sucklings*, out of your *Mouths* shall *Praise* be perfected, for he shall gather you into his *Arms*, and bless you with the *Blessings* of *Heaven above*. Amen.

Now

* Jchn 6. 55. † 1 John i. 7. ‡ Joel ii. 28. || Deut. xvi. 9, 10, 11. ** Exod. xxxiv. 6, 7. †† Matt. xxi. 15, 16.

Now in such an heavenly Temper begins the Sabbatical Year in the *inner Man*, the *Man of God*, who is created again after Jesus Christ, who is the superiour Cœlestial, and the great *Archetypal Adam* amongst the Cabalists, their * *Tipheret* the *Sponsus*, and *Malcutb* the *Sponsa* of these Writers. The Christian Nature knows no Greatness of Families, no Difference of Blood, Language or Complexion, where all are Children of the *Wrath* and *Curse*, by their carnal Birth, all Slaves to *Sin* and *Death*. These Distinctions belong to the Kingdom of *Babylon*, and have their Foundation in Lies and Falshood, in a base and perverted Idea of human Nature, as if Man was now, as God created Adam, in the Image and Likeness of his *Creator*. The Kingdom of the Lord is of another Kind, and no Pride, Envy, nor Covetousness belong to him, nor can receive any one Blessing, Gift, or Treasure of his *holy Spirit*. The heavenly Temper *sprinkled seven Times* in the *Blood* of the *Lamb* † rises into a new Power and Life at every Sprinkling; and without Ostentation freely gives whatever it possesses, and as sincerely prays and desires, that every Son of *Adam* scattered over the Earth, may come to participate of equal Blessings in one Lord and Saviour; rejoicing with those, that do rejoice in the Lord, and weeping with those, who *weep* and *mourn*, as *Sinners*, who shall be *comforted*; ready to ‡ wash the Feet of any Disciple, that is, glad of doing any Act of brotherly Condescension and Kindness to the meanest and poorest Son or Daughter of Man, (as we call poor and mean) because Jesus Christ, the glorious Son and Heir of the Father's Works, has humbled

* Cudworth on the Union of Christ and the Church p. 8.

† Lev. iv. 6. ‡ John xiii. 14.

bled himself in Obedience to his Father, and in Love to us, and was cloathed with our *Flesh*, the *Form* of a *Slave*, and entered into Union with all our Meanness and Poverty, that he might bring to Light the Mystery hid before, the Union of his heavenly Glory, the *double Portion* to our *Shame* and *Nakedness*, and might assure us of his *Will* and *Power* to transform our *filthy Garments* into his *Likeness* and *Image*, by a secret Marriage and mystic Union of his *Spirit* to our *Flesh*. This the *Jews* call the *Marriage* of the *inferior* to the *superior World*, by the *Mystery* of the *Faces*, of which we shall speak more fully on the Subject of the *Cherubim*.

* *Every Scribe*, who is instructed unto the *Kingdom of Heaven*, says our Lord, is like unto a Man that is an Householder, who bringeth out of his *Treasure* Things *new* and *old*. The *Jewish Church* was not so stupid, as *Spencer* would makes us imagine, as if they saw nothing of the *Mysteries* of their Dispensation. From Envy to the Gentiles they have secreted their ancient Doctrines, and latter Scribes have so mixed and confounded them with their *Gematria*, *Notaricon*, *Temura*, *Atbac*, and a Pretence to *Theurgy*, or divine *Magical Operation*, that they are perplexed themselves, and disgust many at the first setting out. Yet a *Picus de Mirandula*, an *Archangelus de Burgo Novo*, a *Cudworth*, a *More*, and a *Smith*, can draw out the *Gold* and *Silver*, and separate them from the *Chaff*, and *Hay*, and *Stubble*.

The *sixth Circumstance* of the *Sabbatical Year* offers itself now to our Consideration, which is the *Sabbath*, or *Rest* of the *Land*. This *Sabbath* consisted not only in abstaining from the *Sowing* of the *Field*, but in not *pruning* the *Vineyard*, nor touching

* Matt. xiii. 52.

touching the *Olive-yard*, *Levit. xxv. 4. Exod. xxiii. 11.*

Many Rules are collected by *Maimonides*, descending to several *Niceties*, which, it is pretended, were practised by the *Jews*, though *Moses* and the *Prophets* continually complaining of the *Disobedience* of that People, would rather incline us to think, that they *said* and *did not*. However it be, the same Temper may be seen reigning in great Care, and a burdensome Punctuality even to Superstition, which the *Messiah* reprov'd in *his Day*, and compared so justly to *straining at a Gnat*, and *swallowing a Camel*, *Matt. xxiii. 24.*

In forbidding the Land to be sowed, which could not be done without much Labour in preparing it, we may see a clear Promise in the *Figure*, that such Burdens shall have no Place in the *Land* of the *true Canaan*, the *new Earth*, which the * *Lord* is to create. For this was a Part of *Adam's* Sentence, when he was cast out of the *Garden*, the Land of *Aleim*, his Father: When he stood without the *Cherubim*, naked of his *Glory*, ashamed of his *great Change*, and the Loss of those *heavenly Powers*, which caused his *Nakedness*. The *Fall* and the *Redemption* are *Correlatives*: The Greatness of one, is the Greatness of the other, and so on the contrary. For what End could such easy Parts of manual Labour be forbid, which would rather be a pleasing Amusement on this Year of Leisure from any harder Task? The Design of this seems to be, that the *Figure* of the *first Sabbath*, might be preserved in the nearest Likeness, wherein *Adam* †, *Lord* of the *Paradise Eastward* in *Eden*, had no more to do about dressing the Trees, and Flowers, (as it is commonly imagined,) than the *Light* and

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Wind

* *Isaiah lxx. 17. Rev. xxi. 1. † Gen. ii. 3.*

Wind of our *Heavens* have need of a *pruning Knife*. *Adam* was in the *Cherubim*, the *Throne* and *Glory* of the *Aleim*, in that *Portion* of *Satan's fallen Kingdom*, which was brought out of *Chaos* into *Glory*: *Satan* is that *Fountain-Spirit*, whom the *Cabalists* call the *seven Kings* of *Edom*, before there was any *King* in *Israel*. *Adam's spiritual Body* was the *Power* of *Light* and *Wind* in that *Garden*, as he was the inner *living Spirit* ruling over his *outward Glory*. He received *Food* for his *Adameh*, or lower *Nature*, touching the animal *Creation*, as the *Fire*, *Light* and *Wind* of the *Altar* eat up the daily *Meat-Offering* and *Drink-Offering* under the *Law*, by the *Medium* of the burning *Brafs*: For this was a *Shadow* and *Image* of that heavenly *Manner*, in which *God* the *King* of *Israel* fed his *Children*, consequently *Adam*, when he was *his Son*: and it shews, how *Christians* are fed from the *second Adam* in the *new Creation*, from the *Powers*, the *twelve Loaves* of the *Faces*, out of his *great Fire*.

This Part of the *Figure* will be realized under the *Gospel*, when the *Sabbatical Year* shall arrive, and all *outward Nature* shall be swallowed up into the *Powers* of the *Kingdom* of *God*, wherein are many *Mansions* or *Courts* in the great *Temple*, which *St. John* says, is * *Heaven*, the *Lord God* and the *Lamb*. These *Things* will be wrought by the *Secret*, † yet *mighly working* of the *glorious Body* of the *Messiah*, who is the *Spirit* within the *Wheels* of the *Chariot* of the *Cherubim*, which are high and lifted up, and one *Wheel* ‡ touching *Earth*, that is, working through all *Nature*, to subdue all *Things* into *himself*, in their *Place* and *Station*, as in ¶ a great *House*, there are not only

Vessels

* Rev. xxi. 22.
 ¶ 2 Tim. ii. 20.

† Phil. iii. 21.

‡ Ezek. i. 15.

Vessels of Gold and Silver, but also of Wood and Earth: And some to Honour, and some to Dishonour. Then shall the *vegetable World*, which is a rich and beautiful Scene of *divine Workmanship*, undergo a *Transmutation* much superior in Form, Colour, Taste, Odour, and Virtue, while the Earth and Waters, out of which they spring, shall be going on in a Process of Purification, from the Bands and Chains of hardness and thickness in Stone, and *Metals*, towards the Sea of *Chrystal mingled with Fire*, whereby all the physical *Curse* of their Degradation shall be swallowed up into the Liberty and Victory of Light, and Transparency. In this vast Ocean, clear as Glass, new Visions, Forms, Images and Beauties shall be rising up from the *Deity*, as all our Vision here is opened through the Medium of Water and Light its *glorifier*: This was the last Purification under the *Law*, and must be so under the Gospel of the Substance and Reality. Wherever Light is, there must be *Fire*, its hidden Root and *rolling Wheel*, in all Worlds, which our Bacon calls *parallela Signacula*, and which the Jews mean, when they say, that God set his Seal of *Sephiroth* so hard, that he printed it through the three Worlds. They intend to say, that the Ideas and Forms of the Archetypal World, (their *Aziluth*) have a faint Shadow or Similitude in this lowest World of *Asia*. This Sentiment, which *Pythagoras* and *Plato* borrowed of the ancient Church of God, confirms the Argument from Analogy, and prevents such an enormous Gap, as some make, in the Chain of Systems.

The Prohibition of pruning the Vine, and dressing the Olive, not only insinuates such a Change in *outward Nature*, when the *Kingdom* of God

in * *seven* or *sevens* shall come to alter the Form, Property and Working of every Thing: But it intimates also, the little Regard, which the *Children* of the *new Kingdom* shall bear toward the *Wine*, and *Oil* of the *Typical Covenant*, when they shall taste the *Wine* of the *Kingdom* of the *Father*, and shall have the *Oil* of *Gladness* poured into their Hearts, in the inner *Adam* of *God*. These Changes will be of such a Kind, as our *Lord's* † *Wine* in the Marriage-Feast in *Cana*, his first Miracle; and as the Loaves of Bread, with which he filled the Multitude. For all these passed through the *heavenly Fire*, *Light* and *Wind* of the *Sun* of *Righteousness*: they were tingured with the Power of his *divine Water* and precious *Blood* of the *highest World*, in this ‡ *firstling Male* of *God*: They came forth out of a *new Creation*, without any Mixture of the *tree* of *Evil*, *good*, *very good*. Their *physical Virtue* did not deaden or drown the *Spirit* of *Lives*, as the *Vine* of *Noah* did, who is a Figure of *Adam* fallen under the *Powers* and *Elements* of the *animal Creation*, drunk in the Strength of this *Vine* of *Sodom*, the *Lusts* of his *strange Flesh*, which he went after in the revolted Will of his *Eve*, and became naked. Nor did that truly unleavened Bread inflame or nourish any one Passion or Appetite of the *animal Man*, which in this || *Whore's Flesh*, our *Disgrace* and *Shame*, we inherit in common with the *Beasts*.----Behold then the *Vineyard* § of *red Wine*, a *Feast* of *Wines* on the *Lees*, where the *Heart* rejoices as through *Wine*. To this *Water* and *Wine*, *Milk* and *Bread* of the *Sabbatical Earth* and *Heavens*, the Prophet invites *all Nations*: Come ¶ ye, buy ye *Wine* and *Milk* without *Money*, and
without

* Gen. vii. 2. † John ii. 1, 2, 3. ‡ Lev. xxvii. 26.
Deut. xxxiii. 17. || Ezek. xvi. 28. Rev. xvii. 1. § Isa.
xxvii. 2—xxv. 6. Zech. x, 7. ¶ Isai. lv. 1, 2.

without Price. This is the *Lord's Feast* feeding all Nations, at one Table, out of the *Water and Blood and Flesh* of the *Lamb*, in Midst of the *great Fire*, yet whole, unconsumed, and not a *Bone broken*, though the *Gentile Israel* have their daily Communion, *paschal Feast*, out of one *Lamb*, who can bear the *perpetual Fire* of *Mount Zion*, the Mountain of the *Lord God*, where * the Chariots and Horses are all *Seraphs*, Fire, round about *Elisba*, God the Saviour, Son and Successor of *Elijah*, or *Aljab* with the *double Portion* of his *Father's Spirit* on him.

In this View we meet the *Antitype* of this Part of the Sabbatical Year, as it belongs to the Land, or *new Earth* of the *Sanctuary* and Covenant in our *Flesh*, which is blessed and sanctified from the *Water of Life* out of † the *Throne*, the *Cherubim*, and the *Blood* of the *Male* of the *first Year*, or *first Creation*, which places us in ‡ the *Throne*: For the Bridegroom leadeth, or lifteth up the *Water*, the divine *Eve*, into the *Holy of Holies*, the *Blood* of the *Son*, and his *Garment of Glory* doubled. In this inner Kingdom *Jesus Christ* is the *Vine*, which the Prophets exult in, and the *golden Vine* of the *Temple*, mentioned by *Thalmudists*: His Kingdom is not of this World, but of other Powers and Glories, who giveth to his Priests and Israelites all Things new, new Tents, Houses, or Bodies of Immortality, which are generating in them out of his very *Water and Blood of Covering*, as it flows in *Union* from the *true holy*, and *Holy of Holies* above, where he is the *glorified Adam*, Father and Mother in *one*, and *God* || the *Head of Christ* above the ¶ *two Shoulders* of the *Onyx Stones*. His *Water and Blood and Flesh* of his *divine Corporeity*, are

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the

* 2 Kings ii. 9, 10. † Rev. xxii. 1. ‡ Rev. iii. 21.
 ¶ 1 Cor. xi. 3. ¶ Exod. xxviii. 9, 10, 11, 12.

the *daily Drink* and *Meat-offering* of the *Glad-Tidings* of him, who cometh not only with * *Water*, but with *Water* and *Blood*, the † *Blood* of God; for the *Fulness* of the *Godhead* dwelleth *bodily* in him, as the *Fountain* running down to the *Israel* below. These heavenly Blessings, the *new Adam*, within the *Flesh* of the *Curse*, receives into the *Mouth* of his divine *Hunger* and *Thirst*, and eats and drinks for the *Life* of his *Soul*. Here || *every Man* sits under *his Vine*, and none can take the *Cup* of *Salvation* out of his *Hand*. By these heavenly physical Powers he is as really transforming us, (in a *Mystery* or hidden *Way*,) into the very *Image*, and *Likeness* of *Christ*, the *second Adam*, as the *Water* was changed, though the *Manner* was unknown, into *Wine*, in ¶ *Cana* of *Galilee*, where the *Mystery* of this *spiritual Galilee*, the *Revolution* or *Return* of all *fallen Nature* into *Glory*, was first manifested.

In this Kingdom of the *heavenly Marriage* *Jesus Christ* is the § *true Vine*, and the *Faithful* in the *Mysteries* of his Kingdom hid from the *wise* and *prudent*, are his *Branches*. He sits *washing* his *Garments* in *Wine*, and his *Clothes* in the *Blood* of *Grapes*, according to the *patriarchal Prophecy* in *Gen. xlix. 11*. These *Garments* and *Clothes* are not for himself, who is not naked, and in *our Shame* any more, but to *cover* the *Race* of poor wretched *Adam*, who are all under the *Reproach* of *Ægypt*, our *Coat* of *Skins*, our *Flesh* from the *Properties*, out of which the *Beasts* take their *Bodies*: From him alone in his royal *Love*, as *Heir* of *Abraham*, the *Father* and *Mother* in one *Name*, must we re-
ceive

* John xix. 34. † John v. 6. ‡ Acts xx. 28. || Micah
iv. 4. ¶ John ii. 1, 2. § John xv. 1, 5. ** Matt.
xiii. 11. Mark iv. 11.

ceive new Coverings, the *Atonements* of Spiritual Bodies, all *glorious within*, as the *Sons* and *Daughters* of *this King* ought to be. These Robes, and Garments of *Glory* and *Salvation* are coming out of his *Veil*, his *Living Flesh*, the *middle Nature*, which divides between the *Essence* of the *God-head* and all *Creatures*, and which bears a *Cherub* on both *Sides*, a *Daughter* and *Bride*, in the *holy Place*, a *Son* in the *Holy of Holies*, *Face to Face*. These are the *Work* of * a *cunning Workman*, wherein, according to the *Jews*, the *Figures* are seen on both *Sides*. O holy Robes, and beautiful for the *Sons* and *Daughters* of the *spiritual Aaron* dipped, twice dipped in the *Blood* of *Sprinkling*, the *Blood* of *Love* stronger than *Death*! Happy are *thy Israel*, O *Lord Christ*, who in these *divine Garments* can bear the *perpetual Fire* in them, and not be consumed as *Nadab* and *Abihu* with *strange Fire*.

The † *spiritual glorious Body* of the *Lord* from *Heaven* spreads out the *twelve Wings* of his *double Cherub* over the *seventy Nations*, as the *Cloud* of *Fire* covered the *twelve Tribes*, and the *seventy Elders*, who represent the *seventy Nations* of *Samaria*, or the *Gentiles* in a *false Worship*, who shall be blessed in *Isaac*, the *Adam Cadmon*, in ‡ all the *Glories* of the mighty *Cherubim*. Under the *Shadow* of these *Wings* stretched out in every *Power* and *Virtue*, represented by the *Chariot* of the *God* of *Israel*, do the *Gentiles* rejoyce, who have been chosen into the *Place*, *Names*, *Portion* and *Blessing* of the rejected *Israel* of the *Law*, because

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they

* See Ainsworth on *Exod.* xxvi. 1.† *Phil.* iii 21‡ *Ezek.* i. 26.

they would not believe the Mysteries of *divine Love*, the Substance and Body of all their Law and Prophets. The Nations stand before God, and eat the *Bread* of the *Faces*, and drink the new-Wine of God * their *Shelamim*, their *Peace-offering*, even the inestimable Blood of his Love, put into their *new Bottles*, the *Vessels* and *Flagons* of his new Sanctuary; and their *Paschal Cup*, the *Horn* of their *Salvation* is filled, which will keep them that they shall not see Death, the destroying Angel over the *second Death*. This Wine is found and drank without any Labour of the Body about the *Vineyard*, as the *Vine* of the *Law*, its *Type*, required, and wherein there is *Excess*, and *Shame* and *Madness*: This comes at the cheap Price of believing in the wonderful Goodness of *Yah*, and his *only-begotten* Son, and turning the spiritual Thirst of the Soul to this *inner Vine*. No sooner does the Soul open its *Desire*, or *Will*, the only *Mouth* for heavenly Gifts, but it is filled with the *new Wine*, and drinks the Blood of *Shiloth*, who † binds his *Foal* unto the *Vine*, and his *Ass's Colt* unto the *choice Vine*: the Beast of our *unclean Flesh*, who are born like the *wild Ass's Colt*, is tied to the *Flesh* of the *holy Lamb*, which ‡ only can redeem it; where the King of Israel, meek and lowly, is not ashamed to ride upon the most unclean Nature of our *Shame* and *Nakedness* in *Flesh*, and by this *Union* he maketh || *two Ways* meet again in us, and of *two* maketh one *new Flesh* of the *divine Adam*. O ye Sons and Daughters of *Adam*, who are ¶ gone alone, a *wild Ass* by yourselves, § whose *Flesh* is as the *Flesh* of *Asses* in a very different Sense

* Rom xv. 33. Heb. xiii. 23. † Gen. xlix 11.
 ‡ Exod. xiii. 13. || Mark ii. 4. ¶ Hosea viii. 9. § Ezek.
 xxiii. 20.

Sense from the learned *Gill's* Interpretation of this Passage in the Prophet: Be ye not ashamed of your *Jhehoſhua*, great Saviour, who came from *Glory*, and was cloathed with the * *filthy Garments* of *Adam's* Sin and Fall, that he might cloath you with his own Garments of *Beauty* and *Holineſs*. Turn ye to him, for he is *lovely*, and waits at the *Tent Door* of your mortal *Fleſh*, *Worms* and *putrefying Sores*, to bring his *Chariots* and *Horſes* of *Fire*, and bear ye up in *Elijah's Glory* to the *Throne* of his *Father*. Turn the *Will* of your *Soul*, that unwearied *Wheel*, always running about for *Happineſs*, and you will find him preſſing his *Grape* into you, the *Aſs's Colt*, tied to his *Vine*, even the *choice Vine* of *God*. Seek and ye ſhall find him, (whoſe † *Head* is *filled* with *Dew*,) without going out of your *Place*. Your *Will* is all your *Power* of *Hungring* and *Thirſting*, for the *Bread* of the *Faces*, and the *Wine* of the *Kingdom*. All *Prayer* is the *earnest Deſire*, *ſtriving* and *wreſtling* of the *Will* with the *Angel* of *God*, the *divine Man*, whoſe *Deſire* and *Love* is towards our fallen, poor, ſhort-lived, and wretched *Nature*: To find and feel the *Word* of *Life*, the inner *Chriſt* manifested in our *Fleſh*, we need not aſcend, nor deſcend: For the *WORD* ‡ is in our *Mouth*, nearer to us, than the *Soul* to our *Body*, or the *Light* and *Wind* of the outer *World* is to the *Mouth* of the *Adam* of *Fleſh*. Whoever opens this ¶ *Mouth* wide, *God* will fill his *Belly* with the hid *Treasure*, of his *beloved One*: A ¶ Well of *Water* ſhall ſpring up in him unto *everlaſting Life*: a § Well of *living Waters*, and *Streams* from *Lebanon*, ſhall flow into

* Zech. iii. 3, 4.
10. Deut. xxx. 14.
§ Cant. iv. 15.

† Cant. v. 2.
¶ Pfalm lxxxi 10.

‡ Rom. x. 7, 8, 9,
¶ John iv. 14.

into them: *Bersheba*, the Well of *seven Spirits* in *One* shall run, and water the *new Earth* of the *Messiah's House* in his People: For no Man can be a Temple, can be *Bethel*, without the Waters on high descending into the Courts thereof. It is now indeed about the *sixth Hour* of the World, and * *Jesus Christ* is weary at *Jacob's Well*: The Life and Spirit of the Gospel is faint and languisheth; like *Laodicea*, Christians are neither *Hot* nor *Cold*. † About one hundred and twenty Persons were baptized with the *holy Spirit* at the *first Pentecoste*: One hundred and twenty Jubilees are near past; about this Time ‡ *Moses* must die, the *Law* and its *Wrath* disappear: At this Time || the hundred and twenty Priests of *Solomon*, King of Peace shall Stand at the *East end* of the Altar, sounding their Trumpets: These are so many Trumpets of Jubilees, towards the End of which (for the Time will be shortened) the *Trumpeters* and *Singers* shall be as *One*, to make *one Sound* to be heard in *praising* and *thanking* the *Lord*; for he is *Good*, for his *Mercy endureth forever*: Then the *House* was filled with a *Cloud*, even the *House* of the *Lord*: So that the Priests could not stand to *minister* by reason of the *Cloud*: For the *Glory* of the *Lord* had filled the *House* of the *ALM*. *Babylon* is fallen: Her *mene, mene, tekel upharsin*, is shewn by § *Daniel*, who is according to *his Name* the *Judgment* of *God*, and the *Soothsayers*, *Astrologers*, and *Wise men* of *Babylon*, cannot see her *Number* just at an End. Amen.

Secondly. As the Kingdom of Heaven is come ** *near* to us, and presses to be manifested in the *living House*, or *Tabernacle* of our *Spirits*, *Souls* and

* John, iv. 6. † Acts, i. 15. ‡ Deut. xxxiv. 7. || 2 Chron. v. 11, 12, 13, 14. § Dan. v. 7. 8. ** Mat. iv. 17.

and *Bodies*, which the true *Solomon*, the *Son* of *David* on high is to build up in his *Father's* Place, in all the heavenly *physical Powers*, which were typified by the Gold and Silver, the precious Woods, and Stones of the *former Temple* in *Jerusalem* below: So there is no Propriety or *selfish* Right, excluding others from a Communion of the Riches of the *Messiah* in his *Sabbatical Kingdom*, over all Nations, wherein there is no longer a Distinction or * *Wall of Partition* between Persons, whether bond or free, Male or Female, Jew and Gentile, as the † *Law of Types* and *Shadows* imposed on them for a while, till the *Time of Reformation*. For under *Moses* the Honour and Glory of the Priesthood was confined to *Aaron* and his *House*, and the *Levites* to *one Tribe*; from which Privileges even the natural Blemishes of the Body, (which *Maimonides* from the *Talmudists* reckons up to the Number of one hundred and forty,) excluded them also. To the *Glory of God*, the *Shekinah*, the presence of the *divine Majesty* in all the *Veils*, *Garments* and *Mediums* of Condescending or coming down to Creatures out of his deep *Abyss*, and *hidden Spirituality*: To this ‡ *Glory* the holy Prophets *Paul* and *Peter*, *James* and *John*, tell us, that the *Gentiles* are called: These divine Writers use the Language and Ideas of the *Law* and the *Prophets*, to the *Nations*, who were adopted into the *Grace of Election*, and have all the Names, Titles, Privileges and Blessings of the ancient *Israel*, as the Prophet *Malachi* foretold ch. i. 11. From the *rising* of the *Sun* to the *going down* of the *same*, *my Name* shall be great among the *Nations*; and in every *Place* *Incense* shall be offered
unto

* Eph. ii. 14. † Heb. ix. 10. ‡ 1 Thes. ii. 12.
1 Pet. iv. 14.

unto *my Name*, and a *pure Offering*; for *my Name* shall be *great among the Heathen*, saith *Jehovah of Hosts*, or (*Multitudes.*) Thus the *Messiah* has answered to this in calling the *Gentiles*, and has thrown down the *Wall of Partition* dividing the *Courts* and *Sanctuaries* of the first Temple, a *Type in all Things*: He has also blotted out the *Hand-writing* of the *Law*, (among which was the * *Law of Blemishes*) in sending his Servants out into the *Streets* and *Lanes* of the *great City* of the *Gentile World*, to invite the † *Poor*, the *Maimed*, the *Blind* and the *Halt*, to the *Meat* and *Drink* of *God's Table*, in the *true Kingdom* and *Priesthood* of *Life* and *Glory*. These were all excluded by the *Law*, as well as the other *Tribes*, from serving at the *one Place* of the *Cloud of Incense*, and the *Minchah*, the *meat* and *drink Offering* at the *Table* of *Jehovah* in the *first Temple*. The *full Ones* will not come, full of their own *Righteousness*; the *Pharisee* with his *Spiritual Pride*, I am ‡ *holier* than thou, he will not come with the *Poor Gentile*, though his *Father* was a || *Syrian ready to perish*, as well the *dry Ground* and *Wilderness* of the *Nations*: the *rich Ones* full of *carnal* and *worldly Goods*, they are full already, and want nothing: Come then, ye *Poor* out of *Lanes* and *Streets*, from the § *Hedges*, and *High-ways*, for ye have nothing and know it: Come ye *Publicans*, and *Sinners*, who know your shame and are afraid to look up to *Heaven*, for you are such *Poor despised People*, as *God* delights to *bless*, because your *Misery* teaches you to set a high value on his *Love* and his great *Gift*, his *only Son CHRIST* your *Lord*, and his *Marriage*, his *Union*, and the *Feast of Joy* within

* Lev. xxi. 7. † Luke, xiv. 21. ‡ Isa. lxxv. 5.
 || Deut. xxvi. 5. § Luke, xiv. 23.

within the *secret Chambers* of your *beloved* in your *Heart*.

The Nature of the *Adam*, *Christ Jesus*, double, or he could not be the *Image* of the *invisible God*, contains the *two holy Places* of the *Temple*, which is *Heaven*. In these he is anointed King over the Nations, and he is risen in the Strength and Majesty, and Emanation of his *holy Light* and *holy Wind*, as the *Sun* of *Righteousness*, with *healing* in his *Wings*, shaking down Salvation, even his *Water* and *Blood* upon the Heads of the Gentiles. This is the *Dew* like *Blood*, which the Cabalists speak of, who have lost their Key of Knowledge, which does raise the *Dead*, for we are all in our *Graves* of *Ægypt*, and we must all hear that *Voice*, whose *loud Cry* on the *Cross* shook Nature to her Centre, rent the hard Rocks, and opened the *Graves* of the *Saints*. This is that *Voice*, *Strong* in *Love*, which asked Salvation in the *Agonies* of his most bitter Conflicts, and obtained it for his Enemies, *Jews* and *Romans*; for *his Blood* also shall be upon *their Heads*, and upon *their Children*, and shall burn like *Coals* of *Fire* from the *Cherubim*.

Thus then is the seventh Year of the *new World*, new in *Seven holy Powers*, proclaimed to the Nations: The Wine and the Oil, and fine Flour of the Kingdom of the *second Adam*, (whose *Head* is *God the Word*) are offered in Common, to *Poor* and *Rich*, *Bond*, or *Free*, Jew or Greek, for all are one in our heavenly *Bridegroom* and *Bride*. For *Aleim*, *God the Father* and *Mother*, *holy spotless Wisdom*, or the *Cchockmah*, the second Sephiroth of the Jews, has made all Nations out of one Blood at first, and will bring them all by a *new-Way* into the *one Blood* of the *everlasting Covenant*, which shall subdue all our *Bloods* into the *Blood* of *God*, the
eternal

*eternal Sarah, Mother of us all, who has * builded her House, and hewn out her Seven Pillars: Who has brought forth her First-born Son, from the highest to the lowest World, a Manger for Beasts. In his Water and Blood of the true Holy and Holy of Holies, the inmost Heavens, is Life eternal, Redemption, Sanctification, Power, and the Fire and the Spirit within these pure Mediums, which shall never be extinguished. In this First-born the αρχη Head of the whole Creation, and in the Land of his Inheritance, where the coeternal Wisdom, the † only wise God our Saviour, is in the Son and Heir, all Nations are invited to buy Wine without Money, and Milk without Price, Isa. lv. 1, 2. The Son of the free Woman who never forsook her Husband, her Head, has the double Portion, the two Sevens, which are represented ‡ by clean Beasts, at Noah's Ark, going into it by Sevens, Male and Female: He is Lord of the new Heavens and new Earth, and has been pouring down the free Blessings of his Father's wide and eternal Love, to the perished Brethren, even the People of Adam's Blood. For he was to be their Glory, Shechinah, double Covering, in the Garments and Powers of the Bridegroom and Bride, the two anointed Ones, as God promised to set his Glory, his full Image among the Nations. Ezek. xxxix. 21.*

They that belive in the *Archetypal Isaac*, born of his *Mother* in a wonderful Way, before every creatural Manifestation: They, who believe in this *Lamb* slain from the Beginning, and slain again in the *Flesh* of his *outward Birth*, even by his own Children, the Jews, and the Romans, a
Type

* Prov. ix. 1, 2, 3. † Rom. xvi. 27, Jude, 25.
‡ Gen. vii. 2, 3.

Type of the *Gentiles*, both *Priests* and *People* * laying their Hands on this *great Sin Offering*, by asking and consenting to his Death: These Believers become Heirs by *Faith* of the Promise made to *Abraham*, before the *Law* was given, and even before his *Circumcision*. By this *Faith* they have the *free-Grace* of partaking in the *Riches* and the manifold *Wisdom* of *God*, which this beloved *One* of the *Father-Mother*, *One*, possesses above all other *Names*, that is, every *Nature*, *Throne*, and *Power*, in *Heaven* or in *Earth*. For the double *Stones* are on his *Shoulder*, and he puts them on his *Jacob* and *Rachel*, the *Beauty* of *Israel*, and the *Father* of *twelve* and *seventy Souls*.

The *Temple* of his *Glory*, and the † *Gates* of the *new Jerusalem*, are open continually, they are not shut *Day* nor *Night*, as the *City* and *Temple* were shut under the *Law*. For the *Bread of Life*, the holy *Essence* of the *Lamb* of the *Lord God*, is coming down from the *Mount Zion* all on *Fire*, out of the *Cloud of Glory*: The *Wine* of the *Kingdom* is pressing through the *Fire*, a ‡ *Sign of Fire* in *Beth-Haccerem*, the *House* of the *Vineyard*, in which the *Adam*, *Christ Jesus*, the || *one Mediator*, middle, intervening or interceding *Nature* in all the *Veils*, and *Garments* of the *Heavens*, between *God* and *Man*, is feeding his great *Sheepfold*, of the *Nations*, from *Evening* to *Morning*, and from *Morning* to *Evening*: While the *Day* is come, as spoke the *Lord God*, not only upon the *old Israel*, but upon the *Congregation* of the *Gentiles*, that he has sent a § *Famine* in the *Land*, not a *Famine* of *Bread*, nor a *Thirst* of *Water*, but of hearing the

* Lev. i. 4. Exod. xxix. 10. † Isaiah lx. 11. Rev. xxi. 25.
 ‡ Jerem. vi. 1. || 1 Tim. ii. 5. Gal. iii. 20.
 § Amos viii. 11. 12.

the *Word* of the *Lord*. And they shall *wander* from *Sea* to *Sea*, and from the *North* even to the *East*: they shall run to and for, and seek the *Word* of the *Lord*, and shall not *find* it. The *Church* of the *Gentiles* have confounded the *holy Tongue*, and made a *Babel* of *Moses* and his *Master Jesus Christ*, building *everlasting Torments* on the *Name* of *God* the *Father*, the *first* and *last Stone* of this *mighty Tower*, raised from the *Strife* of *Tongues*, since *Vision* and *Prophecy* have ceased, and the *World* has crucified the *Gospel* in the *Streets* of the *great City*. Will not the *Stock* of *Abraham* according to the *Flesh* yet see, that their *Jerusalem* and *Babylonian Thalmuds*, and all their *Priests* and *Scribes* and *Pharisees*, do not lead them out of that wonderful *Darkness* of *1700 Years*, so far, far beyond their *Captivity* in *Babylon*, the severest *Servitude* under the *Law*. May the *Lord God* open their *Eyes*, and take the *Veil* from their *Faces*, and from their *Hearts*, that they may see him, who can give them the *golden Oil*, and the fruit of *his Vine*, the *Water* and *Blood* of the *Lamb alive*, in the midst of the *Fire*, the * *GREAT FIRE*, out of which the *Lord God* speaks. This is the *pure Water*, and the *Blood* of *Coverings*, which can divide and cut asunder their *Hearts* from the *Lusts* of the *Flesh* in the *false Blood*. These *Gifts* can only circumcise the *foreskin* of their *Hearts*, killing and slaying the *animal Adam*, the *Man* of the *first great Sin*, doomed to be cut asunder, and delivered to the *Wrath* of the *Law*, the *Fire*; for with the *Sword* and with *Fire* will the *Lord* plead with *all Flesh*, and spare neither *Young* nor *Old* in the *Day* of his *Wrath*: For the † *Lord* will come, with *Fire*, and with his *Chariots* like a *Whirlwind*, to render his *Anger* with *Fury*, and his *Rebuke* with
Flames

* Deut. iv. 12, 15, 33, 36. † Isa. lxvi. 15, 16.

Flames of *Fire*; when the *Slain* of the *Lord* shall be many. And out of his * *right Hand* shall go forth a *Fire of Law* for them. *Holy Lamb*, come forth with thy *Father's Glory*; come with thy *mighty Arm*, take Vengeance, and pour out thy *Fire*, for the † *Day cometh*, which shall burn as an *Oven*, and all the *Proud*, yea, and *all* that do *wickedly*, shall be *Stubble*: And the *Day*, that cometh, shall burn them up, saith the *Lord of Hosts*, that it shall leave them neither *Root* nor *Branch*. In one ‡ *Hour* shall *Death*, *Famine* and *Mourning* come on *Babylon*, who sits as a *Queen*, with the *Treasures* of the *East* and *North* in *one Hand*, and the *South* and *West* in the other: For *great* is the *Lord*, who judgeth her, and great will be the *Fire*, to burn her, and all *Kings* and *People*, at *Midnight* unexpected. The *Babylonians* of old regarded not *Daniel's* Prophecy, who foretold their approaching End, and the *Babylonians* all the *World* over, the || *great City*, mock at his *Numbers*, though as § *Esdra*s speaks of God, by *Measure* hath he *measured* the *Times*, and by *Number* has he *numbered* the *Times*, and he doth not *move*, nor *stir* them, until the said *Measure* be fulfilled.

The seventh Circumstance of the Sabbatical Year, which we are come to examine, is the Reading of the Law, commanded in Deut. xxxi. 10, 11, 12, 13.

This Reading was fixed to the *Feast of Tabernacles* at the end of seven Years. As the Year of Release according to the Jews began in

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* Deut. xxxiii. 2. † Mal. iv. 1. ‡ Rev. xviii. 10, 19.
 || Rev. xi. 8. and xiv. 8. § 2 Efd. iv. 37.

the * Month Tizri, the Law must be read in the opening of the Sabbatical Year, in the *seventh Moon* of the *sacred Year*, the great Moon, wherein all their Law finished its *Type* in the *Circle* of *one Year*. As this Command was given by *Moses*, the Servant of God, it served one great End in proving the Integrity and Fidelity of that *Lawgiver*, by whose order the *sacred Code* containing their Political and Religious Institutions, was to be taught and read openly, before the whole Congregation of *Israel*, and even the Stranger within their Gates. This Conduct has not its Parallel among the *ancient Founders* of *States* and *Religions* in the heathen World, and more *especially* in that very *early Age*, which the old and modern Enemies of this *divine Legislator* fix upon as the Origin and Fountain of all pious Frauds and Impositions. Our late Infidel, who has through almost every Part of his *Philosophical Works*, insulted this great Name, and all the *Jewish Polity*, cannot produce any Thing equal to this : Let *d'Argens* and *Voltaire*, *par nobile Fratrum*, in their late bitter Invectives against the *OEconomy* of *Moses*, bring forth an Evidence in Fact, like this of the Hebrew Theologist, Philosopher, and Statesman. In him there were no *Arcana Sacra*, no Secrets shut up from others : The meanest Man in *Israel* had the same Opportunity of knowing the *Civil Law*, and all the Ceremonies of the Priesthood prescribed therein, as the King or High-Priest enjoyed.

This Conduct our blessed Lord carried yet higher, as he commanded the new Covenant of the Gospel to be published and proclaimed in the *Face* of the *Nations* of the Earth, and not to one People, and one Part of the World any longer. All
are

* Ainsworth on Deut. xxxi. 10.

are commanded by him to search the Scriptures, the sacred Records of his Name, Character and Office, as *Prophet*, *Priest* and *King*, which were left in the Hands of his Enemies, the *Jews*.

This People, by Degrees, lost Sight of the spiritual Sense of their Law, the Mysteries, the inner Meaning of the outward Figure and Shadow: This Darkness came by placing all the Weight of it upon the mere visible and external Ceremonies, which were given as Lessons in a figurative Likeness of very great and glorious Realities under them. They debased their Cabala, the spiritual Interpretation from *Moses* and the Schools of the Prophets, by horrible Mixtures of many Things obscene, blasphemous, and other Inventions, stupid and superstitious, which are to be found in all the Writers of this cast. What then? Shall we not pick up Jewels and Pearls, as *Raymund Martin* in the Proæmium to his *Pugio Fidei* observes, out of the Head of a Toad? Shall we refuse any Truth as this great Master of Jewish Learning speaks, because it is found among the Enemies of Christ.

* *Stehelin* allows that Part of the Cabala, which was the inner Sense of the ancient Church upon the various Rites and Ceremonies of their *daily Service* and other fixed Festivals, which *Picus* of *Mirandula* has collected: This he grants to be the same, which Christian Writers use at this Day in the Interpretation of the Prophets. The other Fooleries, not to speak worse, engrafted upon the sound Part, only prove the Truth of those Prophecies, wherein God says, † I will proceed to do a *marvellous Work* among *this People*, a *marvellous Work* and a *Wonder*: For the *Wisdom* of their *Wise-*

H 2

Men

* *Stehelin's Traditions of the Jews*, Vol. I. p. 145.

† *Isaiah* xxix. 10.

Men shall perish, and the Understanding of their prudent Men shall be hid. This is the same Curse in other Words predicted by Moses in Deut. xxviii. 29. Thou shalt grope at Noon-Day, as the Blind gropeth in Darknefs.

As this is true in Regard to the Jews to this very Day, so is it equally true, that the Gospel was once lost to all *spiritual Interpretation*, though it was delivered to the Nations of the whole Earth; and at last it was even shut up from the Sight of the People: A Conquest this more amazing over the Gospel than the Traditions of Men over the Law and the Prophets, because the Records of the new Covenant were given to many Nations, different in *Language*, and in *Polity*.

Most Christian Writers make this reading of the Law to be a *Figure of Christ*, who was to *fulfil the Law*, Matt. v. 17. and to *write it in their Hearts*, Jerem. xxxi. 33. What Figure did it then fulfil in being read *only* upon a *seventh Year*? And as some Jews inform us, only upon the *eighth Day*, called the *great Day* of the *Feast of Tabernacles*?

* Meyer assigns two Reasons for this, which he draws from the Hebrew Writers: The first is, that it was not done in every Year, least the Frequency should beget less Veneration for the Law; and the second Accounts for the Limitation to the Feast of Tabernacles, because the Mind was the less anxious, when the gathering of the whole Harvest for the Year was concluded. Such Reasons are at best of a very transitory and confined Nature; nor is there any Shadow of good Things to come, in such a View of this great Festival, as the

* Meyer de Temp. Sac. & Fest. Dieb. Pars 2da. Cap. 19. Sect. 67.

the Sabbatical Year may be well esteemed, since nothing was superior to it, but the Jubilee. Besides, if it were fulfilled under the Law, it is at an End, and can have no Place under the Gospel. Let us search then for a more illustrious Design of God, which will reflect greater Splendor upon *Moses*, and on *Jesus Christ* his Master.

In reading therefore the Law on a seventh Year, we may perceive such a tacit Insinuation as a *Type* affords, that it shall be read, that is, understood on such a Period in a Way far transcending any preceding Times. It is evident that the Gospel, (which in * *St. Paul's* Sense was preached to *Abraham*, as the Mysteries of the Types and Figures of the patriarchal Religion were spiritually discerned by him) this Gospel has been more and more unfolding the hidden Councils of God, from that Time to this Period of the World's *Age*, in which we are now. As the Wisdom of God commanded an extraordinary Blessing in the old Covenant on a *sixth Year*; so we may expect to find the spiritual Blessing of the *new Covenant*, the Dew of Heaven, and the Rain of Increase in the Knowledge of the *Mysteries* of the *Kingdom*, poured out on the sixth great Year of the World. For this End a Way has been opened by that Portion of the *Catholic Church*, redeemed out of the Bondage of Popery, and its Scholastic Divinity, and also by the Art of Printing, which Providence reserved for this latter Part of the *sixth Chiliad* of the World: Thus † *Daniel* speaking of the *End* of the *Days*, and the *Time* of the *End*, ver. 4. says, that *many shall run to and fro, and Knowledge shall be increased*. Thus also God speaks, my Doctrine shall be as the Rain; my Speech shall distil, as the

H 3

Dew

* Gal. iii. 8.

† Dan. xii. 13.

Dew, and as the Showers upon the Grass. This Expectation agrees with St. *John* in *Rev.* xi. 16. that it *rained* not in the *Days* of the *Prophefying* of the *two Witneffes* in *Sackcloth*, whom I take to be *Moses* and *Jefus Chriſt*, the *Law* and the *Gofpel*, which are both in *Sackcloth*. Nor will they probably have the ſpiritual *Refurrection* and *Afcenſion*, till God ſhall *rain* an *overflowing Rain*, and great *Hailſtones*, and *Fire* and *Brimſtone*. This *Baptiſm* of the *Father* in *Fire*, is, according to the Meaſure of my Light, very near: When all outward Nature, the whole *Magia* of it, all the *active* and *paſſive* Elements, ſhall be ſwallowed up into a better State; when * *every Man* ſhall be with his *Hands* upon his *Loins*, as a *Woman* in *Travel*, and all *Faces* ſhall be turned into *Paleneſs*; which Image is repeated by *Nakum*, chap. ii. 10. *Much Pain* is in all *Loins*, and the *Faces* of *them all* gather *Blackneſs*. There is coming upon all *Fleſh*, *Jew* and *Gentile*, ſuch an inward *Anguiſh* and *Diſtreſs*, that † *Mens Hearts* ſhall *fail* for *Fear*, and for *looking* for the *Things*, which are *coming* upon the *Earth*; for all the ‡ *Tribes* of the *Earth* ſhall *mourn*.

To return. The Progreſs of phyſical Knowledge moves ſlow, as it combats the Pride and Prejudices of learned Men: Spiritual Knowledge goes yet ſlower, becauſe it has the Corruptions of the human Heart to ſtruggle with, which is a ſtronger Prejudice than the firſt. But in what Age of the Chriſtian Church, ſince the three firſt Centuries, has the Doctrin of Regeneration been ſo taught, a Birth of the Nature of the *Word* and *holy Spirit*, a Seed of the *primordial Light* and *Wind*, by a myſtical, a hidden Conception of the Light of Life, and the Spirit of Truth, or Breath,
which

* Jer. xxx. 6.

† Luke xxi. 26.

‡ Matt. xxiv. 30.

which has Life in itself, into the *Darkness* of *Man's Spirit*, who by the Sin of *Adam* has lost these *holy Twins* of the *Father*, emaning out of the Midst of his *eternal*, infinite, and ever-living Fire, in all Worlds, *one*. When had this *Corner-Stone* of the Gospel so many Witneſſes, as it has of late within a Century, among the purer Writers of the Quakers, on the Nature of Baptiſm, and the Communion of the Body and Blood of our ſecond *Adam*, as he is glorified? Many falſe Brethren will corrupt, and falſe Enthuſiaſm, which is Satan's Mimickry of God, will follow cloſe at the Heels of the true. Such are the Moravians, who worſhip the *Baal-peor* of the Moabites and Ammonites, who have ſtole the Phraſes of the ſacred Writings, and defiled them with the Dregs of Senſuality: Such are the Teachers of an iſtantaneous Regeneration, ſtill more deformed with the horrible Principles of the abſolute Decrees of Predeſtination and Reprobation, which Perſons of a warm Imagination and a natural Gift of declaiming their Hour without Order or Connection, upon the little Compaſs of the Calviniſtical Theology, are ready to harangue their Audience upon. Theſe mighty Orators, who if they thought, read, meditated, or knew more, would ſpeak leſs, excite the Admiration of the Ignorant of both Sexes, and afford Matter of Aſtoniſhment and Diſguſt to thoſe, who are not *Babes*, but *ſkilful* in the *Word*. However, let God and his Word be true, and every other Man a Liar: Regeneration is the Whole of the Gospel, but it is as ſilent, ſweet and peaceful, yet as operative and full of Energy, as the Kiſs and Embrace of *Light* and *Air*, upon the Seeds in the Ground: They quicken and cheriſh them without Noiſe or Violence of Storm and Tempeſt, or

the raging Flames of Fire on a Mountain's Top. *Elijah* stretched himself * *only three Times* on the *dead Child*, and the *Spirit* of his *Lives* returned to him: † *Elifka* twice lay himself upon the *Shunamite's* Son, when he *neezed seven Times*, and his Eyes opened, his perished *Lives* returned one after the other. This was all the Vehemence, and Noise of such a miraculous Work.

Now the particular Command to read the Law on the greatest and last of all the *Festivals* within the *seven Moons* of the *sacred Year*, shews in a *Figure*, that the *Strength* of the *Law*, (which is *Death* passed upon all Men through the first Disobedience of *Adam*,) must be explained by the *Law* of the *Spirit* of *Life*, when the fullest Sense of the *Feast* of *Tabernacles* shall be opened to the Church by the *Spirit* of *Prophecy*, which is the true *Testimony* of *Jesus Christ*. For as ‡ the *Ministration* of *Condemnation* was glorious, much more shall the *Ministration* of *Righteousness* exceed in *Glory*. Here the *Law* by *St. Paul* called the *Strength* of *Sin*, and the *Ministration* of *Condemnation*, being a Record and Memorial of *Death* over all Men, shall end in the *Sabbatic Year*; wherein not the *Promise* in a written Word, but the *Power* of the *Word* of *Life* and the *Spirit* of *Life*, the *Seed* of *Isaac* and *Jacob* in *one*, shall rise up in *seven new Spirits*, and subdue all the *Powers* of *outward Nature*, the *Fire*, the *Light*, the *Wind*, the *Water*, and the *Earth*, into itself, as a *Footstool*, a lower *Manifestation* beneath the *Throne*, which is infinitely more glorious as the *Head* above the *Feet*. This State will be the *reunion* of the *seven Lights* and their *Vessels*, to the
three

* 1 Kings xvii. 21 † 2 Kings iv. 34, 35. ‡ 2 Cor. iii. 9, 10. 11.

three first *Sephiroth*, or Emanations of the *Deity*, which are called *three Fathers*, and were typified in *Abraham*, *Isaac* and *Jacob*, the *Fathers*, to whom the Promises were made. The Cabalists frequently call *three one*, and even a *Decad one*, by which they mean the utmost Unity, where no middle Nature divides or comes between the powers united, and immediate out of one another. The *Vessels*, which so continually occur in these Writers, mean, that every inner Spirit has its Vehicle, Garment or Covering of Glory, as we may speak its *spiritual Body*, to act upon, and manifest its hidden Life and Power through that Medium. Neither the Law nor the Gospel give any Room for the Notion of pure immaterial Spirits, that is, without any Body at all: The Jews believe a great Difference of Spirits, and various Orders of them, and that the most exalted have the purest Bodies, Garments, or Vehicles: Which Sentiment is more Christian, than * that of the Author of the Alliance between Church and State, whatever *Bekmenism* or *Spinozism* may be included in it.

To return: The Love of God in Christ, which lies concealed in a *Mystery*, will be more explained hereafter in the Feast of Tabernacles, in which † alone was the last and greatest Sacrifice of 70 *Bullocks* on the *seventh Moon*, which the Jews confess to be offered for the 70 *Nations* of the World, that must become the Subjects of the *Messiah*.

From these Considerations it may appear, why the Law should finish its reading at *this Time* under the *typical Oeconomy*, as Death, the *second Death*, will finish its Power over some Portion of the condemned

* Warburton's Alliance between Church and State, p. 56.

† Numb. xxix. 13.

demned Sinners on every sabbatical Year, the End of an *Awor*, or a full Age of 7000 Years. The Term of the second Death, which St. John only uses (who has taken all the pure part of the ancient Cabala into his Revelation) is well known among the Jews: * Lightfoot quotes *Onkelos* on *Deut.* xxxiii. 6. and *Jonatkan* on *Isai.* lxxv. 6. using the very Term.

By reading the Law is implied the true Knowledge of it, for otherwise the Scripture represents Men, as *having Eyes* and *seeing* not, and *having Ears* and *hearing* not. *Jerem.* v. 21. And again, in *Isai.* xliii. 8. *bring forth the blind people, that have Eyes, and the deaf, that have Ears.*

At this Solemnity, Women and Children, and even Strangers were to be present. The Hebrew Writers inform us, that it was performed in the *Court of the Women*, in the *holy Tongue*, by the *King or High-Priest*, in the *Ears of all the People*. Now under the Gospel, which is the Glad-Tidings of all the Shadows and typical Blessings, the great King and the High-Priest is the *one Son* beloved of *Father and Mother*, in whom the *Fulness*, the *Sevens* of the Godhead dwells, the *Essence of Abraham* is poured into him, in whom the Kingdom and Priesthood meet as the *double Portion* above all the † *Sons of God*, as the royal Prophet witnesses under the Law, and St. Paul under the Gospel. Now this *heavenly Adam* explains the *Law of Death* reigning over all through *one Man's Disobedience*, by the *Law of the Spirit of Life* in *himself*, reigning unto *Justification of Life* unto all Men. This is the Glory of the fifth Chapter of St. Paul to the Romans.

Hence

* Lightfoot's Works, Vol. I. p. 354.
Psalms xlv. 6, 7. Phil. ii. 9, 10.

† Heb. i. 8, 9.

Hence the Lord Jesus Christ, the *Bowels* of his *Father's Mercy* and *Love*, in his *Catholic Church* embraces all Nations for his People, Men, Women and Children, and *Strangers* to the *typical Abraham* according to the *Flesh*, but *Heirs* through *Faith*, the *Gospel* of the *Circumcision* in the *Spirit*, of which the other was a Figure in their *Flesh*, the *Curse*, the *Power* and *Cause* of *Death* to *Adam*: For as he was changed by his Fall, we must be changed into *Spirit* by the *Redemption*, in the *Power* of a *new Generation*.

The Signification of reading the Law in the Women's Court, cannot be fully opened, till a greater Knowledge of the *Fall* of *Adam* be given, which can only unfold the Reasons of a double Time prescribed for the Purification of a female Child in the Law. *Lev. xii. 5.* It is sufficient for us to be assured, that through our *Head Jesus Christ* we shall be brought back into the lost Glories, which must cloath the divine Eve, who according to the excellent* Cudworth is the Bride, the Sister, the Daughter of Adam: The meaning of this is, that she is a *reflected Image* from the same heavenly Powers, as the *Head* is, who is the *stronger Glory*, whether in *Fire*, or *Light*, or any other Principle. This *Daughter* of the *new Jerusalem* must be taken and built up out of the Water and Blood of *Jesus Christ*, in whose Temple is no more Hardness than in *Light* and *Air*, or the *Body* of a *Rainbow*. For to be *Flesh* of his *Flesh* and *Bone* of his *Bone*, means only to be of such a Nature, as he is of, like the *first Adam* in the *Form* of *God*, his *Image* and *Likeness*, in the Glories and Powers of the
coupled

* Cudworth's Union of Christ and the Church shadowed,
p. 12.

*coupled Cherubim, the right and left Hand of the Father, the most beautiful Son and Daughter in one Person, of all Beauties inner and outer. This Truth Ezekiel points out in Chap. xli. 19. There was a Palm-Tree between a Cherub and a Cherub, and every Cherub had two Faces. The Distinction between the Water and Blood of the only begotten of the Father, which Cudworth mentions in Page 29 of the Treatise before cited, seems to be vain; that the one is for Justification, and the other for Sanctification: Both Water and Blood justify and sanctify, and are Pledges of two in one, the Male and Female: The Water leads into the Virgin-Daughter of the holy Place, and the Blood, a more divine Water into the Holy of Holies, amidst the Fires of Jehovah, the inmost Faces of Jah. The Jews knew this Mystery, which is to be found among the adulterous Mixtures of their later Cabalists, who have preserved many more valuable Truths of the ancient Church than the Thalmudists; though they have darkened and confounded them from Envy to the Christians, and for fear of Conviction from their own Doctrines; so that as *Hulsius* in his *Theologia Judaica* justly observes, They understand darkly their own dark Writings. The heavenly Virgin however, the Daughter of God, was represented by the seven golden Lamps on one Candlestick, whose principal Branch bent westward toward the Holy of Holies, that it might receive the superior Influence of the Bridegroom which the Veil then divided, but does no longer, since Jesus Christ the Son has married our Flesh, and brought the Heavens down to us. This Truth was spread among the Gentiles, and received into the School of *Pythagoras* from the Fountain of Hebrew Knowledge:*

Hence

Hence they called the * Number *seven Minerva*, a *barren Virgin*. They as well as the Jews corrupted these ancient Truths, which were a part of the spiritual Sense taught by the Sons of the Prophets, and derived from the Spirit of Prophecy in the † Days of Moses, which he and they taught from the Rites and Services of his Tabernacle and Law, in the continual Use of that Number, in the Sprinkling of Blood, the *Root* of all, and in the Lights of the Sanctuary, in the Sabbaths of Weeks, Months, and Years. The many strange Additions, by which the unclean Spirits, like Frogs out of the Mouth of the false Prophet, (the one corrupt Interpreter of the Law or the Gospel) have defiled the Sanctuary of God, make the most leading Truths suspected; just as the wild Dreams and Reveries of our Declaimers on Regeneration have made that Foundation-Stone to be rejected by many Builders, who have turned the Gospel into a System of Ethics only, when it is the Implantation of divine and metaphysical Powers, the Gift of a *new Spirit* to draw out the *perished Woman* made under the *Law of Death*, and re-unite her to the heavenly Bridegroom, who has Life in himself: Our moral Works are only *Fruits* of the *Tree of Life* within us, and not the *Root* that bears the Branches.

Now the Substance or Blessing signified by reading the Law in the Court of the Women, will be fulfilled in meeting the *High-Priest* and *King* of the *Glory*, the *double Schechinah* of the *two holy Places*, when our redeemed Natures shall be the *Bride*, the *Virgin*, in the Beauty of the spiritual and immortal Bodies, the Garments of *Glory* and *Salvation*.

Here

* See *Artis Cabalisticæ Scriptores a Pistorio*. P. 685.

† Numb. xi. 25, 26, 27, 28, 29.

Here all the Congregation must first meet God the *Son*, our Redeemer, our Bridegroom, who will rejoice over his own *Children* and *Brethren*, as * a *Bridegroom* over his *Bride*. This first Assembly of the First-born, and First-fruits for the sabbatical Year, will be found altogether after 120 Days, which is the Time for the Purification of the Male and Female Birth both together, in *Lev. xii.* The same Number of *Jubilees* answering to these Days make 6000 Years; and *six Moons* by thirty Days to each, which was the ancient Measure, and is used by St. John in the 1260 Days, and the forty-two Months, for three Years and an half; these Moons by the Jubilee and Century, the double Computation of the Jew and Gentile Church engrafted into *one Body*, fill up 6000 Years, and end in the great *seventh Moon* of the *Law*, the † *Memorial* of *blowing Trumpets*, a *Trumpet* for a *Jubilee*. So long the *hidden Process* of the *new Generation* in *Jesus Christ* appears, before the *Blood* of our *fallen Birth* will be subdued into his *Water of Life*, and his *Blood of Coverings*, when all the holy Place, the *Bride*, the *Lamb's Wife*, shall come forth out of the *Mystery*, or *secret Chambers*, and shall swallow up the *Curse* forever; when also the *Male*, the strong one shall come out of his Chamber in the *Holy of Holies*, to receive the Children of the *first Resurrection*, into the *fullest Glory*, the perfect or *double Man* in the Lord. Only it must be observed, that this first Period will be shortened by the extraordinary Favour of God, which is intimated in the Words of our Lord, ‡ *those Days shall be shortened* for the *Elect's Sake*, while the other Ages
of

* *Isai. lxii. 5.* † *Numb. xxix. 1.* *Lev. xxiii. 24.*

‡ *Matth. xxiv. 22.* *Mark xiii. 20.*

of the second Death through the other Sabbatical Years will run their full Length, and make up the different Degrees of the *Wrath* of the *Lamb*, which in * another Place is represented by *seven golden Vials full of the Wrath of God*: During these *seven Plagues* no Man will be able to *enter the Temple*, and after them there is no more *Wrath*, but a *Jubilee*. The Gospel is perished; the Glory of the World, and the Thirst for Fame and warlike Honour, have quenched the Hunger and Thirst for Heaven, and the Righteousness thereof: Never was there more Impiety seen, than is manifest among those, who are said to fight the *Lord's Battles*. His Battles are of another Sort; by other Weapons, and another Spirit, let all the Tongues of *Babylon* be ever so loud, they are of the † *lying Spirit*, and will be soon found so.

As to reading the Law in the Hebrew Tongue, this has also its Mystery, or inner Sense, but not in that idle Way supposed by the Jews, who make a great Stir about mere Sounds, and boast of the *holy Tongue*, the Spirit of which they can know very little, who have rejected the *Son*, the *great Prophet*, and his golden Tongue the *Gospel of Peace* to them, ‡ *who are near*, and *to them, who are far off*. Words in no Language can be of any Value as Sounds: The Sun and Moon have just the same Nature and Operation, whatever be the Letters, and the Sounds of their Name. I have no doubt, that the *holy Tongue* of *Moses* and the *Prophets* contains the Riches of Christ, and the manifold Wisdom of God, which will be testified in § *due Time*, though what the spurious Cabalists aim at, is

* Rev. xv. 6, 7, 8. † 1 Kings xxii. 22. ‡ Hsi. lvii. 19. Mic. iv. 7. Zech. vi. 15. Eph. ii. 13. § 1 Tim. ii. 6.

is beneath all Contempt. It is not without a Mystery, that *Barack* has a double Sense of *bleffing* and *cursing*; that *Jalad* fignifies to beget and bring forth too; and that *Tamam*, whence the Word *Tummin* or *Tlummin* on the *Breast-plate* of the *Higb-Priest* is derived, fignifies to confume and to make perfect, with many others, which may be produced. The holy Tongue is the glorious Revelation of the Mercy of the Lord Gods, to the two Malefactors, the *first Thieves*, *Self-Idolaters*, *Satan* and *Adam*, fallen Angels, Fathers of Hofts of Angels, loft and perished: Thefe hung on the right and left Hand of the *Son of Love*, unutterable Love, whose Hands were pierced and ftretched out for them, and towards them. This is Love and Magnificence of Mercy, which neither Greek nor Hebrew Words can exprefs: Be filent in Wonder, adore, bow down, and weep for Joy. Here is the Lip of God, the Mouth of his Son, preaching Peace and Salvation to us, who were once Gentiles, and * not *his People*, while they, *who were once his People*, are no more fo, but are groping in Darknefs with the Records of that divine Saviour in their Hands, in whom the Gentiles fo much defpifed and abhorred as Edomites and Moabites, have rejoiced more Centuries than their Law continued: Seventy Jubilees are elapfed from *Jacob's* Escape out of *Laban's* Servitude, and † God has not yet *provoked* them to *jealoufy*.

Even their own Writers, who confeß that the † *Name* and with it the *Bleffing* of *Israel* is gone among the Nations, cannot open their Eyes, nor deliver them from their Bondage to the vain Doctrines

* Hof. i. 8, 9, 10. † Deut. xxxii. 21. Rom. x. 19.
† Stehelin on the Jewish Traditions. Part I. p. 212, and 213.

trines and Traditions of Men ; to the stupid Fables and Lies, and the horrible Ideas and Representations of God, his Nature and Government, which are to be found in so great Plenty in their Talmuds and adulterous Cabalists. What Monuments of this Stamp may be read in the Bibliotheca Rabbinica of *Bartoloccius*, in *Wagenfeilius*, *Pfeffer*, *Hornbeck* and others ! Every Ear would tingle at the Rehearſal of them. How clearly do theſe Things prove the dreadful Truth of that Prediction by *Moses* above three thousand Years paſt, *that the * Lord ſhall ſmite thee with Madneſs and Blindneſs, and Aſtoniſhment of Heart : And thou ſhalt grope at Noon-Day, as the Blind gropeth in Darkneſs.* What would their *Sanhedrim*, that Council full of the Zeal of the Lord's Houſe, have done to *Strangers*, who ſhould have wrote ſuch moſt ſhameful Deſcriptions of the bleſſed God, and have blaſphemed his adorable Nature, by aſcribing ſuch Imperfections and Weakneſſes to him, which are below the worſt part of human Nature ? This their Teachers and Writers have done in the Miſt of the weſtern Kingdoms of Chriſtianity, wherein they have been Dwellers from the eleventh Century. What would they have done, had any Stranger, a *Sojourner by Permiſſion*, (as they are and muſt be under the *Wrath* of God, in every Tongue and People) ſaid or wrote one thouſandth Part of their moſt malignant and flagitious Calumnies, which they have poured out on the *Meſſiah*, who is the *Hope* and *Glory* of the *Gentiles*, as their Prophets foretold of him ? They deſerve to be driven out of every Land, where the Name of Chriſt is named with Honour and Love ; and they would be more abhorred in every Kingdom of the Earth, as much

* Deut. xxviii. 28, 29.

as among Mahometans, where they are held in the lowest Contempt ; and they would be forbidden to set foot, instead of expecting a Naturalization, in any Nation, that believe in the *beloved Son* of the *Father*. This would be their State, if the most execrable Blasphemies against the *Lord* and *his anointed one*, and against all, that bow down to his Name, were as well and commonly known to the Generality of the Christians, as they are to the few Men among them conversant in *Hebrew Literature*. Their *Tholedoth Jeschu*, and other Things brought to Light in *Wagenfeilius's fiery Darts of Satan*, would bring the *Curse of Edom* upon their own Heads, which they so earnestly in their Prayers call upon God to send upon the Idumæan Kingdom, *Christ's Kingdom*, who is *Esau* and *Edom* in their Eyes.

To return: The reading of the Law in the holy Tongue at this great Feast, intimates, the Knowledge of its spiritual Force and Comprehension, which St. Paul in the *Phrase* of the Jews calls *Propheying*, that is, opening the hidden Sense of the *Figures* and *Rites* of their *Law*, and the *Passages* in the *Prophets*, which relate to them. This will be first understood, when the *Church* of the *Firstborn* gathered out of every Tongue from *Babel*, the whole human Race under the great Ruins of *Adam's Overthrow*, shall meet their *blessed Lord*, and rejoice in the Treasures of his heavenly Priesthood and eternal Kingdom. He will be found to be Father and Mother, Brother and Sister in one *Parzuph*, or Person, as their *Zohar* explains * the *Tetragrammaton*, the first Word *Father*, the second *Mother*, the third *Son*, and the fourth *Daughter* : And indeed *Jehovah* is the *Doubling* of the *Godhead*,
or

* Ritangelius in Lib. Jezirah. p. 59.

or the Deity passing into a Birth of himself, as *Abraham's* whole Name, that is, all his Nature, passed into *Isaac* by *Generation*. Here the first Confusion of Tongues will End in universal Love, as *Brethren*, by having *in them the holy Water of Life*, and the *Blood* of the *first-born Son* of *Jab*, and his *living Light* and *Breath*, which kill the *strange Blood* and *Fire*, that *Adam* brought into his Nature by mixing the *physical Principles* of the *beastial Creation*, *Spirit* and *Life*, with the *higher Elements* of his *Angelical Birth*: This was the *first Adultery*, the Departure from his *first Love*, and the Loss of the *divine Image*, and his *deep Sleep* to two inner Worlds, and *Garments* of *Glory*. The Children of this Kingdom are all of *one Family*, as the twelve Sons, and the Seventy were from *Jacob's* Loins, but they are not of equal Nearness, nor in one Glory: They enjoy the Blessings in common of that holy Kingdom and *Sabbath* to *Jehovah*, which knows no Distinction of *bond* or *free*, of *Jew* or *Gentile*, of *Greek* or *Barbarian*; for these Things are of the World, and make no Difference in the Eyes of God, who sees all Men lost in *Adam*, and *naked* in him. And are not the Gifts of God his own? Is he bound in the Distribution of them to the narrow Spirit of the Jew, Christian or Heathen? Is not the Foundation of the new Temple, * *Grace*, as Rabbi Menachem confesses? Did the blessed God choose the Jews to *put* his *Name* among them, for their Righteousness either before or after their Adoption? Read Moses and the Prophets for this. Had not *Abraham* the Blessing before his *Circumcision*, of which they boast so much? Was the *Law* a *second Pillar* of *Hebrew Pride*, given until 430 Years after the Promise? Was he blessed as the

* Ritangelius in Lib. Jezirah. p. 192.

Father of one People or of many Nations? Will not the Jews yet see, that Abraham, according to the Spirit of that Name, is no more their Father than the Father of the Gentiles? Are they yet uncircumcised in Heart and Ear? Then will God punish † the circumcised with the uncircumcised: Then shall the younger Brother of the Gentiles, (as old however as Adam, the first Gentile in his Fall, a Syrian ready to perish in Nakedness and Poverty) continue to take from them the double Portion and Blessing of the Priesthood and Kingdom, while they are speaking high Things 1700 Years longer of the Circumcision in the FLESH of their Foreskin, which was a Mark of divine Reprobation put upon all the Body of Flesh, whose Birth by their Law was shewed to be unclean, and the very Work and Wages of Adam's Sin. The Gentiles, who are the Circumcision in the Heart and Spirit, see the Body of Sin, Flesh, wherein ‡ dwelleth no good Thing, to be the Curse, which is to be crucified and treated as a Malefactor, as it was always consuming and abolishing in the Wrath of the Fire, Light and Wind of the Altar, the typical Three in One: The new and inner Man of Spirit rises within this cursed Flesh, and enters the Cloud of Glory, the covering Cherub of Jesus Christ, who puts to death Flesh and all its Lusts, the Life of the Beast in us, and plants Spirit, the Man born of God, upon the continual Circumcision and Crucifixion of the Old Adam. By the Law all Flesh is Death, and given to the devouring Fire, the Fire of God's Jealousy against Esau, the rough hairy Man, the Birth of the fallen Archangel Adam from the Division of his Properties. This Flesh is the Whore, and the Heart of a whorish Woman, is in the unclean Blood, wherein Spirit moves by the Fall.*

* Lev. xxvi. 41. † Jer. vi. 10.---ix. 25, 26. ‡ Rom. vii. 18.

Fall. *Spirit* is *Life*, and the Birth of God, which lives in the *new Water* and *Blood* of the *second Adam* Jesus Christ, a middle Nature, one with God upwards from the *Shoulders*, and one with Man downwards, as the typical Garments of the High-Priest shewed this Mystery, from the *Crown* of *Holiness* on the *Forehead*, to the *Feet* of the *Mediator* downwards, who is the *Son* of *Adam* in *Glory*.

Let us not wonder, that the false Prophet considered as the corrupt Interpreter of the Law, and by the true Prophets, called the *lying Lip*, the *false* and *stammering Tongue*, in the *Priest* and *Prophet*, should deceive the People; or that he should prevail under *Moses*, before and after the Babylonian Captivity, over the few Servants of God, who spake neither *soft* nor *smooth* Things. This is not so great Matter of Admiration, as the Loss of the Gospel given to all Nations, whose Life and Spirit died away by many false Tongues, under the Darkness and Confusion of Popery, where the Gifts of Prophecy ceased in a general View: Nor is the *Spirit* of *Interpreting* the sacred Writings risen out of the long Sleep, and out of the Dust. It is not yet cloathed with beautiful Garments, nor are its Feet seen upon the Mountains, beautiful and leaping as a Hart, nor its Tongue loosed to proclaim glad Tidings of great Joy to *all Flesh*, who shall see the *Salvation* of *our God*.

We are now towards the *Evening*, the *Declension* of the *great sixth Year* and *sixth Year* of the *World*, wherein the *Israel* of God are passing through the *Jordan* of *heavenly Water*, which divides the Earth and Water, out of which our Bodies of Death are taken, and hardened into Bone, and Sinew, and Flesh, by the *Spirit* of the *Air*, which forms the Beast into his *Image*. By the *Waters* from on high

coming into them, their Souls taste a new Life in this covering Garment, and go on ascending to the *Rest* and *Canaan* of God, the *good Land*, while the greatest Part of the World shall die in the Wilderness, in their *unregenerate State*, for their Time and Portion, while the Wrath of God endureth under the *second Death*, the *last Vengeance* of God in *Fire*.

This first Sabbatical Year will be enjoyed only by *thirteen Bullocks*, thirteen Portions of Mankind out of *seventy*, whose corrupt Blood has been pouring out, and all its false Life dying daily by the inner Cross of Christ, and the Power of a *new Spirit*, Resurrection, and Ascension in him, while the *Blood* of the *Lamb* has been sprinkling him, and kindling the *hidden Fire*, the *perpetual Glory* of the *new golden Altar*. These *Mysteries* of the *Lord's Priesthood* and *Kingdom*, will appear openly on the *first Day* of the *Feast of Tabernacles* on *high*, when the old Tent of this earthly House shall be removed out of the Way, and the Redeemed shall be seen in the Garden of God, *clothed* * with *white Robes*, and *Palms* in their *Hands*, an *innumerable Company* out of *all Nations*, *Kindreds*, and *Peoples*, and *Tongues*: They shall walk in the † *Stones*, in the Strength, Majesty, Power and Dominion of *Fire*, *Gnoloth*, ‡ *Ascensions*, *Fire-offerings*, a *Savour* of *Rest* unto *Jehovah*.

Let not the Jews still imagine, that the twelve Tribes, and a choice Portion of the *Priesthood* out of *Aaron's House*, belong to them. They have refused to receive the true Water and Blood of sprinkling and covering, which the *holy Lamb* of the *first Year* in *Heaven* manifested on the Cross, through the

* Rev. vii. 9, 10. † Ezek. xxviii. 14, 16. ‡ Lev. i. 13.

the Medium of a Body of *Flesh*, the *Curse* assumed into Union, to perfect the *divine Sufferer*, and to shew his Obedience to his *Father*, and both their *Loves* to us, poor Wretches, disinherited and perished Children; and to bring to light the Powers of his *Priesthood*, of which the *Aaronical Ministry* was a Figure. They continue to refuse this Water and Blood, and want the Blood of Goats and Bulls, and the Water of the Laver again: They will not receive his *Fire*, *Light*, and *Spirit* on the two Altars of his *Temple*, which he could build up in them, if they had as *much Faith* in the *Spirit*, as they have in the *Letter* of the *Law*. They have not even the *typical Water* and *Blood*, nor *Fire*, nor *Incense*, which they have been looking for 1700 Years. They must die under the *Curse* of *Adam's Sin*, and in the Guilt of many personal Offences, since they have despised the Gospel of *Grace*; for neither they, nor their Forefathers, ever kept all the Words of the Law, and scarce any, if we believe their sacred Historians, the Prophets. Had they done so, for what End then was there a *continual Offering* for *Sin*, and a *Remembrance* of it *Evening* and *Morning*, besides *other Trespass*, and *Sin-offerings*? Or why then does every Prophet from *Moses* to *Malachi* complain so loudly of the great Iniquity and Disobedience of this People? All the Prophecies therefore, which they vainly apply to themselves and their Restoration in this World, may be very well understood of *other Times* and *Ages*, when they with the rest of perished Mankind (for the Gentiles are connected with these Prophecies) shall be brought out of the *wonderful Plagues*, and *sore Sicknefs*, and of *long Continuance* predicted by * *Moses*, which the *second*

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Death,

* Deut. xxviii. 59. and xxix. 22, 23, 24, 25.

Death, the *second Law* of *Moses*, shall be attended with. These will be *much sorer Punishments*, as *St. Paul* (whose Eyes were opened to see the *Spirituality* of the Law) speaks in *Heb. x. 29.* than any which the *House of Judgment below* could possibly inflict, as for the greatest Offence it could only kill the *Body* a little before its Time: Whereas the *Messiah* has declared *another Wrath* to come, when he will cast both *Soul* and *Body* into the *Fire of Hell*, without any Regard of Persons, *Jew* or *Gentile*, who have not obeyed his Gospel, where it is revealed, nor the *Law written upon their Hearts*, where it is not known. Their fond Hopes built on these Prophecies, which may be verified in another Way, may deceive them and others too; for God has given them up to *believe a Lie*, all the Lies and Calumnies of their blind Guides, Scribes and Pharisees, Priests and Prophets, who killed their Messiah, as it was foretold; and in these Guides they still believe, rejecting the *Gospel* of their *Law*, and expecting for so great a Tract of Time as seventeen Centuries the *Advent of Christ* to restore them to the *old Canaan*, a Figure of the *good Land* above in *Heaven*. The hankering after this, has blinded their carnal Hearts, and bound the Foreskin thereof harder about them, that they have not yet seen the *spiritual Kingdom* of the *beloved Son*, who has been *anointed Priest* and *King* over all Nations, by a triumphant Resurrection, and a visible Ascension into the *Glory*, the *Bosom* of the *Father*, where he reigns the *Adam of Aziluth*, the *beautiful One*, in that * *Sheckinah*, and in those Garments, where all Things are engraven, *Angels*, and the *holy Animals*, *Seraphims*, *Heaven* and *Earth*.

The

* Ritangelius in Lib. Jezirah, p. 126, 127.

The Christian Nations become mere Money-Changers, may be justly deceived by looking out for the Babylon and Antichrist at Rome, to fall before the End cometh. Whatever these Characters mean, they will be destroyed together by the * *Breath of his Mouth*, and by the *Brightness* of his Coming. And will not the Time be, when † they *shall cry Peace and Safety*? Will it not come, as the beloved Prophet, who knows the Mysteries of his Lord's Kingdom, characterizes the Time in *Rev. xi. 9, 10, 11.* when they of the *Peoples, Tribes, and Tongues and Nations*, shall see the *dead Bodies* of the *two Witnesses*, the double Prophecies of the *Mosaic and Evangelical Revelation*, despised and rejected? May not God give up these Men of *Earth*, the *Children of the World*, to feed their greedy and carnal Hearts with the *golden View* of more Plenty, of Trade and Commerce over the whole World, which shall bring ‡ *Gold and Silver, precious Stones and Pearls, fine Linen, Purple and Silk, and Scarlet, Ivory, Brasses, Iron, Marble, Cinnamon and Odours, Ointments, Frankincense, Wine, Oil, fine Flour, Wheat, Sheep, Horses, Chariots, Bodies, and Souls of Men.* This is the *Jew's Kingdom* for the *Messiah*, which has got a *new Name* among Christians, of Wisdom, Power, Glory, and Salvation. Will not these very Things, the very World, the Pride of Life, the Lust of the Eyes and of the Flesh, blind the degenerate Christians, after which Idols they go a Whoring, with all their Strength, Soul and Understanding? Is not Covetousness Idolatry, and is not this greedy Age full of such Worshipers of the *false Mammon*? Did not God as Josephus informs us, give the Jews four Years of extraordinary Plenty, by which they were rendered more obli-

nate

* 2 Thess. ii. 8. † 1 Thess. v. 3. ‡ Rev. xviii. 12, 13,

nate and unbelieving in the Prophecies denouncing their Destruction at Hand? Does not Esdras take Notice of this Snare and Delusion? *Behold, Victuals shall be so good cheap upon Earth, that they shall think themselves to be in good Case, and even then shall Plagues grow upon Earth, * Sword, Famine, and great Confusion.* Does he not observe another Particular, however *his Vision* came? *As when † a Woman with Child in the ninth Month, bringeth forth her Son; within two or three Hours of her Birth, great Pains compass her, which Pains when the Child cometh forth, slack not a Moment: Even so, shall not the Plagues be slack to come upon Earth, and the World shall mourn, and Sorrow shall come upon it on every Side.* This answers to the Testimony of St. John, who tells us, that the *Plagues* upon *Babylon* shall come in *one Day*, Rev. xviii. 8.

The Iniquities of all Kingdoms, that confess Christ, abound more and more: Luxury and Avarice, two Wombs fruitful in every Vice, increase as Fulness of Bread increases: And the ‡ Battle of Warriors with *confused Noise*, and *Garments rolled in Blood*, make the Cross of Christ Foolishness: Fame and Glory of the *Arm of Flesh* make the great *Charter of Life and Immortality* of no Price, and render a Zeal and Courage to secure a Right to the *Citizenship* of Heaven, and the *Liberty* of Sons of God, a Work by the by, a Thing thrown into the Bargain. Why may not we be blinded with Success, unless it be a sure Test of Providence on our Side, for the many crying Sins of the Kingdom, wherein Christ is crucified, as much as in that *great City*, which *spiritually* § is *Sodom* and *Ægypt*. Why may not a strong Delusion be sent upon

* 2 Esd. xvi. 21. † 2 Esd. xvi. 38, 39. ‡ Isai. ix. 5.
§ Rev. ii. 8.

upon us, that we may believe a Lie? Does the superior Piety and Love of God reigning among our Army and Navy deserve an Exemption from such a Snare? May we not among the *Peoples* be crying out Peace and Safety, the Glory of the World shall stand, when the * *Lord is giving the Nations the Cup of his Fury to drink: When a Noise is come to the Ends of the Earth, for the Lord hath a Controversy with all Flesh: Behold, Evil shall go forth from Nation to Nation: And the Slain of the Lord shall be at that Day, from one End of the Earth, even unto the other End of the Earth: They shall not be lamented, neither gathered, nor buried, they shall be as Dung upon the Ground.* Let the divine Conduct in Time past guide our Judgment of Things, and not the vain Opinions and noisy Tongues of the Children of this World, which speak well of their own, as they have but one View like *Esau*, and that a false one.

The last Circumstance, which we shall consider on the Subject of the *Seventh Year*, is the *Release of Hebrew Servants into Liberty* after *Six Years*. *If thy Brother, an Hebrew Man, or an Hebrew Woman be sold unto thee, and serve then six Years, then in the seventh Year thou shalt let him go free from thee.* Deut. xv. 12.

Though some have reckoned this among the Privileges of the seventh Year, among whom is the celebrated *Mede* in his 37th Discourse; yet *Meyer*, after examining the Reasons on both Sides leaves it

* Jerem. xxv. 15. Ver. 31. Ver. 32.

it doubtful : But *Reland* supports the contrary Opinion from *Exod.* xxi. 4. compared with *Jerem.* ch. xxxiv. 14. The Jews also, who are in general pretty exact Relators of ancient Usages, favour the same Way of Thinking. *Ugolinus*, in his Edition of *Reland's* Antiquities, cites *Maimonides* and the old Commentary, *Siphra*, fol. 270. 1.

The Release of Hebrew Servants after full six Years appears to prefigure a much more important Truth, in which the divine Goodness and Bounty shine with the brightest Light. This State of Servitude among the Jews was occasioned by extreme Poverty, Debt, or Theft : It was imposed by the Hand of civil Power, but extended only to Hebrews, who are called Sons or Daughters of *Israel*. This Circumstance of the *Type* must be explained by the Gospel, as it represents the *spiritual Hebrews*, (who are *Sons* of the *Regeneration*, and have the *Circumcision* in the *Heart* and *Spirit*,) going out of the great Servitude of *Sin* unto *Death* brought by *Adam*, into the Liberty, wherewith the *Son*, who has the *Bride*, the *Mother* of us all, * *shall make them free*. Six Mystic Years must be fulfilled, before all the Process of *Jesus Christ* in six new Powers of Heaven, the *Brother* with the *Sister*, answering to the six Days of the first Creation, will be perfected for the first Redemption, which will carry all the *Israel* into the *Sabbath*. These six Days of the new Creation in *Christ*, are by their spiritual Interpreters called the † *Garment* of wrought Gold, and the *Daughter* of the *King* for *Wife* to him, who kills the *Serpent*. The Jews named the sixth Year the *Evening* of the seventh Year, as the sixth Day was reckoned as the *Evening* of the seventh Day ; and

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* John viii. 32, 33, 36.
p. 1, 2,

† Ritangelius in Lib. Jerizab,

according to *Rambam* all Business about the Land was prohibited thirty Days before the first of the seventh Moon, *Tizri*. This Particularity they pretended to have had from the *oral Cabala*, the spiritual Sense of the Rites and Figures, which *Moses* gave them at Mount *Sinai*; and who would have doubted, but the * *Spirit of Prophecy* was then given, if we had not received so full an Account of it. This therefore we may believe, without any Regard to the *modern Cabala*, to have been a Tradition derived from the Schools and Sons of the Prophets upon some Passage of their Law, or Prophets, which bears a Testimony, that the first Sabbathical Year at least shall begin before the full Period, as they ceased from the Labours of sowing and planting thirty Days preceding, and in some Things no Work was done beyond the Day of *Pentecoste* of the sixth Year. The latter Hebrews, when the Prophets of God were no more among them, adulterated the antient Interpretation of their Ritual by new and strange Mixtures; and to give a Sanction to their *Hay* and *Stubble*, cast in some of the pure Gold and Silver of the true Prophets, and then pretended it to be all the oral, unwritten Doctrine received from *Moses*, and delivered from Mouth to Mouth down to their Days. As then in the Law of Figures the Jews counted the sixth Day the Evening of the Sabbath, and the sixth Year the Evening of the Seventh, so it is very probable, that this particular was at first founded on some Passages of the Prophets concealed from the Christians, and now perhaps lost to themselves. After *Origen* and *Jerome*, all Traces of Hebrew Learning perished.

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* Numb. xi. 17, 25, 26, 29.

The shortening of one Period St. *Paul* took from *Isaiab*, ch. x. 22, 23, which Passage is obscurely translated: For in the Prophet it is a finishing or an End cut off, that is, shortened of its Terms and Limits. *Schmadius* places *certus Numerus*, a determined Number, to the Words *Consummatio decisa*, *Killaon Charutz*. The * Apostle understood it of a *Number* cut or shortened: And after such Authority this must be the undoubted Sense of that Passage in the ancient Prophet; and it is most probable, that upon these Words once well understood the Hebrews to this Day expect the Manifestation of the *Messiah* towards the End of the *sixth Chiliad*, as learned *Windet* has shewn in the *State of Dead*, p. 140 and 144. This is the *secona Coming in Glory*, to judge among the † *Nations*, and to *rebuke many People*; it is the Day of the *great Slaughter*, and *Sacrifice* spoke of by *Ezek.* xxxix. 17, and by *Hos.* i. 11. It is the *Battle of the great Day*, and the *Supper* of the *great God on Flesh* mentioned by St. *John* in *Rev.* xvi. 14.---and xix. 17, 18, 19.

The Hebrew Servant by fulfilling six Years in Servitude will not contradict the Expectation of the *Antitype*, that the Christian, who is the *Hebrew* or the Passer over into the *holy Water* and *Blood* and *Fire* of the *true Isaac Jesus Christ*, out of his own corrupt *Bloods* in Bondage to the *Elements* of this World, the *Darkness*, the *Light* and *Wind* of *this World*; that this Hebrew of the true *Seed of Abraham* by his *only Son*, shall go forth into the *Sabbatical Year* of the *Holy Land* in *Heaven*, towards the *Evening* of the *sixth Year* of the World. First, Because *this Type* does not belong strictly to the *Sabbatical Year*, that we can be certain of. And Secondly, because an express Prophecy has declared the

* Rom. ix. 28.

† Isa. ii. 4.

the cutting short of a *Number* of *Time*. Hence the *Exode* of the Hebrew from Servitude at the End of six Years may still prefigure the *greater Exode* by the free Gift of God, of all his *Israel* of the *Gentiles*, into the everlasting Blessings and *glorious Liberty* of *Sons*, in the *Country* and *City above*, at the End of a *Time pre-determined*.

Other Persons not descended from Hebrew Parents, might be retained to the *Jubilee*, when as *Maimonides*, the best Mouth among the Historians of Ceremonies, informs us, they must all go out free.

Such as were bought for Money from other Nations, were by a * Law to be circumcised, and adopted into the Family. This Command would naturally beget a more humane Consideration of their State and Condition, which is exposed and friendless, as they became Servants of God, Subjects of his Kingdom, and Partakers of the Covenant begun in *Abraham*, though in some civil Privileges necessary for the proper Subordination of Society, they might be inferior to native Hebrews.

This Adoption began in † *Abraham's* Family, and run through the Mosaic Oeconomy of the Law, which was instituted 430 Years after the Appointment of Circumcision, for all *Males bought* with *Money*. This typical Adoption promised a more full and open Exhibition of *divine Grace* to the *Gentiles*, who have since received the *Adoption of Sons* in the Gift of the *true Spirit*. *Gal. iv. 5.* and who have been bought not with *Gold* and *Silver*, but the true Money of the *eternal Abraham*, the *Blood* of his dear Son *Isaac*, the Price of Redemption freely given into them. This is indeed a free Gift of eternal Life through Jesus Christ our Lord, who

* Exod. xii. 44.

† Gen. xvii. 12, 13, 23, 27.

who sends into his People the *incorruptible Seed*, the *very Nature and Essence* of the *Word of Life*, whose *spiritual Generation* proceedeth out of his *blessed Mouth*, as he *breathed forth* the Power of his endless Life, and gave a Part of the *Glory*, in the *holy Spirit* to his Apostles, as St. John delivers these Mysteries of the Kingdom in ch. xvii. 22. and ch. xx. 22.

But in what Sense could the seventh Year, in which Liberty was given to Hebrew Servants, prefigure the *Messiah*, as is affirmed by many? They do not explain it of any supernatural Powers of a *new Creation*, in which *Christ* is descending, and bringing the holy Gifts of his Kingdom into his People; by the Generation of which spiritual Glories the Son is united to them, touches and inhabits his Children as his Temple, Tent or House for his Glory to enter and tabernacle in. Nor do they shew how he came in a seventh Year, or any other seventh Period: For if he was born into our Flesh on a Year of Jubilee, as it is generally allowed, this cannot answer to a seventh Year; so that the dimission of Hebrew Servants into their own Right of Liberty, could not shadow forth a superior Liberty under the Gospel, in that Way of spiritualizing this Passage of the Law. But if the Sabbatical Year be received, as a Figure of the *new Generation* in *Jesus Christ*, who is the *heavenly Adam* in *Spirit*, begetting by *his holy Spirit*, the *Virgin Daughter* of *Zion* above, which mysterious Work begins and goes on in a *gradual Process* of heavenly Powers planted into us, who are *Flesh*, the *Woman* made under the *Law*, and its *Curse*. These are the *six Emanations* out of the Deity, from the Twelve typified by the *Stones* on the *Breast-Plate* near the *Heart* of the *High-Priest*, whose *hidden Birth* and *Conception* by the *overshadowing* of the

the *Holy Spirit* into our *Flesh* of *Death*, delivers the *Children of Christ*, *Bone* of his *Bone*, and *Flesh* of his *Flesh*, out of the *Curse* into the *Liberty* of *Sons*, to *follow* the *Lamb* wherever he goes. These *living* and *burning Spirits* within the *Flesh* of his *People*, lead them into the *true Land*, where all is free and open, as the boundless *Ocean* of the *divine Nature* is, as soon as *Death* takes down the old *Tent*, and *Covering* of the outward *Man*, who in the old *Flesh* and *Blood* cannot see *God*, and live; yet the *inner Spirit* in the *divine Chariot* of a *new, spiritual Body* or *Temple*, can see *God*, and live in his *Presence*. *What is * born of Flesh, is Flesh; and what is born of Spirit, is Spirit*: This is the unchangeable *Order* of heavenly *Philosophy* from the *Mouth* of the *Son*, who knows the *Laws* of all *Generations*.

Secondly, The *Sabbatical Year* appears to be set up as a *Measure* of *Time*, by which the *Periods* of the other *Sabbaths* to the *Jubilee* are to be computed. In this last Sense, *Isaiah finishes* the *Kingdom* of the *Messiah*: It shall come to pass from the *Fulness* of one *Moon* to its *Moon*, and from the *Fulness* of one *Sabbath* to its *Sabbath*, shall all *Flesh* come to worship before me, saith the *Lord*, *Chap. lxvi. 23*. The *Fulness* or *Sufficiency* of the *Moons* and *Sabbaths*, as the *Hebrew Word* signifies, coincides in *equal Measures* of *Time*, which will be fully shewn in our next Subject, the *Explanation* of the *Feast* of *Trumpets* on the *seventh Moon*. In this View, as a *Period* of *Time*, the *first general Assembly* of the *Israel* of *God* will come together in the first *Sabbatical Year*, and constitute that *Church* of the *First-born* and *First-fruits*, which are gathered and received as a *Consecration* of the *whole Harvest*, in the *Fulness* of *Times*, *Eph. i. 10*. The Reason of the first *Sabbath's* coming in the *Revo-*

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* John iii. 6.

lution of the *Sun of Righteousness*, sooner than might be otherwise expected, has been given in other Places, to which we refer.

In this Part of our Subject, we ought not to omit one Circumstance, relating to the Hebrew Servant, who in his going forth from Servitude, received * *thirty Shekels of Silver*. This Sum was the Price, at which the *Messiah* was sold, according to the Prophecy of *Zechariah*: So † *they weighed for my Price thirty Pieces of Silver: And the Lord said unto me, cast it into the POTTER, a GOODLY PRICE, that I was prized at of them*. This was also the Value of the *Servant slain* in *Exod. xxi. 32.* and the *Estimation of the Female* in *Lev. xxvii. 4.* Thus the *Lord of Glory*, who for our Sake came in the *Form of a Slave*, has purchased Liberty, *universal Redemption* at the Price, for which he was sold by *Judas* to the *Sanhedrin* of the *two Tribes of Judah and Benjamin*, and delivered over to the *Romans*, the *Gentiles*, as their *Slave*, to be hung on a *Tree*. Thus he came into our *Flesh*, the *Curse and Strength of the Law*; and was valued at a very little more than the *half Price* of a *Male*, that he might make in himself of ‡ *twain one new Man*, so making *Peace*: While the *Gentiles* parted among them the || *Vesture of his Reproach*, as born under the *Law*, and made a *Curse* for us, which is a sure Pledge, that they, even they his *Enemies*, shall receive from his *Love* superior to their *Envy or Malice*, his *Love* free and royal, becoming his *Name and Birth* as the *one Heir of the Father*, the *Garments of Glory and Salvation*, and *Immortality*, with which he will cover their *Shame and Nakedness*. For this glorious End did the *Father* send the *full Image and Glory of his Faces*, to bear our *Reproach in this Egypt*,

* Ainsworth on Deut. xxi. 15.

† Zech. xi. 12. 13.

‡ Eph. ii. 15. || Psalm xxii, 18.

*Egypt, our fallen World, and to be circumcised in a Body prepared for him, that he might circumcise all Flesh, all Nations in himself, and cut off from them the Garment of their slavish State, our Flesh, and cloath them inwardly by the Mediation and Intervention of his own spiritual Nature, with Bodies of everlasting Strength and Health, and Beauty: For these are the Chariots of God and Horsemen of Israel, in which the Angelical Sons of his Regeneration * run and are not weary, walk and are not faint, in the Kingdom of unbounded Space and Light. What Wars doth God wage with the Children of the cursed Flesh, with these Chariots, and Horsemen, all Men of War, a Wall of Fire round about!*

In such a Sense of the *Sabbaths* must we understand the Language of the Prophets, where God calls them † *his Signs, and honourable, and his Delight*, as they contained the *Riches* of the *beloved Son*, and the *manifold Wisdom* of God treasured up in him. When the Jews by their Priests and Prophets, the Interpreters of their Law, were deceived by them, who, as the ‡ *Servant of God* speaks, *bid their Eyes from his Sabbaths*, that is, would not receive nor teach the Spiritual Blessings signified by the outward Sign, but would lay all the Weight on a scrupulous Observance of the ceremonial Part: Then God despises their *new Moons and Sabbaths*, *Isaiah* i. 13. *Jerem.* vii. 22. 23.

In such an exalted Sense must we also take the Words of our Lord, so emphatically spoken by him, in that awful Account of Things in *Matt.* xxiv. 20. *Pray that your Flight may not be in the Winter, neither on the Sabbath Day.* Many understand it of the *natural Winter*, when the *Ways*

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* *Isa.* xl. 31. † *Isa.* lviii. 13. *Ezek.* xx. 12. ‡ *Ezek.* xxii. 26

were *inconmodious* to Travellers ; some of the Sabbatical Year, wherein *no Fruits* were to be found in the *Fields* ; others again, of the *Sabbatical Day's Journey*. But who told them, that there was no Grain growing in the Seventh Year ? And how do they learn that the Roads were so very bad for a Journey or Flight in the little Country of *Judæa* ? And how could a Christian concern himself about the Measure of a Sabbath Day's Journey, who was no longer under the Bondage and Yoke of the *Law*, but under the Enlargement and Possession of the Blessings and good Things of the Gospel ?

The *Winter*, in the prophetic Style of our Lord, means the *six Moons* of the spiritual Winter, the State of the second Death, of Seed buried under the hard, dry, and cold Bed of Earth ; for all their Festivals were celebrated in the *Summer Moons*, which were the *Resurrection* and *Life* of *outward Nature* from the hard Chain of Coldness and dry Compaction of the *Element* of *Earth*, which the * Cabalists call the *Western Region*. This is that dreadful Winter, the † *Gates* of *Brass*, and *Bars* of *Iron* in the *great Abyss* of *utter Darkness*, which will continue six mystic Moons, whose Measure of Days being 180, compleats 6000 Years by the *jubilee*, and by the *Century*. During *these Days* of *Wrath*, *Famine*, and *Mourning*, the impure and unclean of every Kind, Age, Nation and State, will be banished from the *Glory* and *Presence* of *God*, till the *Sun* of *Righteousness* shall be breaking through their *Darkness* in six great Years, and coming nearer to some of those condemned Spirits to call them forth into his *marvellous Light*, and *glorious House* of *Heaven*. The Sabbath in this Passage seems also to denote the first Sabbatical Year, in which *Christ* is now coming

* Cabala Denud. Vol. 1. p. 675. † Isa. xlv. 2. Psal. cii. 16.

ing with *Power* and *great Glory*, and will put to Flight by the *overflowing* of *Water* and *Fire* from his *great Throne*, all those, who are not prepared with their *inner Garments*, the *Bride*, to meet the fuller Radiance and Beams of the *mighty Bridegroom*. They, who are not in the *Wedding-Garment*, from Kings on their *Thrones*, to Prisoners in the *Dungeons*, will be slain, and cast *Soul* and *Body* into the *Fire*, where will be *weeping* and *gnashing* of *Teeth*. That none of us may *fly* on *such* a *Sabbath*, and in *such* a *Winter*, we have great Reason to *pray*, and to *pray without ceasing*; to watch also, as the *Priests* of the *Temple*, the *Watchers* in *God's House* did, not watching for *God*, as *Spencer* would insinuate, but watching for his *walking* and *moving in them*, that we be not found sleeping, or like the foolish *Virgins* without *Oil* in the *Lamps* of the *new Sanctuary*, which our *great High-Priest* is ready to feed with continual *Supplies*, and to enlighten from *Evening* to *Morning*. This he will do, if we will watch unto *Prayer*, and attend the *walking* and *moving* of the *Ark* of the *Lord*, and the *Glory*, and live before him, with that *Fear* and *Reverence*, which the *Priests* and *Levites* shewed in their *Service* of the typical *Temple*, and in the *sacred Courts* thereof. Is the *living Temple*, to which *Christians* are called to be *Priests* and *Levites*, less to be watched and guarded from *Sin* and *Satan*, our worst *Enemies*?

Lastly, I shall observe, that the *Jews* in their spiritual *Divinity*, call * *Schemittah*, the *Year* of *Release*, *Malchuth* the *Kingdom*, which the seven *Numbers*, *Emanations* out of the *Deity* illuminate; and the *Sabbath* they denominate the *Union* or *Marriage* of *Malchuth* with *JESOD*, the *Male*. Though they have darkened and adulterated the primitive *Cabala* upon the *Law* and *Prophets*,

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intending perhaps, as their Points at first were contrived, to conceal what was yet good from the *Christian Israel*, yet we may still perceive Rays of Truth stealing or breaking out through the thick Clouds and Darknefs of their Writings; so little can pure Falsehood exist without some Intermixture of Truth.

The Kingdom of God rises in us by the Renovation of seven divine Spirits, which constitute the *Bride* to be united to the *Male*, who bears the stronger Glories, as the Female in the Physics of heavenly Powers is a reflected Image, a secondary Emanation, and a Vessel to the first, as Fire out of Fire, a Light from a Light, Air or Water from another: the last is the Female, Likeness and Glory of the First, a Vessel to contain it, always adhering to the Cause or its Head, the Husband and Lord; more firmly embracing its Root, than two Plates of polished Glass stick together, *Face to Face*. This is the Mystery of the Female, with only this Difference, that what is a Vessel or a Subject to a superior Light, may be, and is a *Male*, a Head, an Husband to an inferior. This is found Philosophy of *Moses* in the inner Ground of Things, from the highest to the lowest Scale of the Universe. The Kingdom of Heaven our Lord discovered on *Mount Thabor*, and shewed his wonderful Power over Flesh, to change it into his *glorious Body*. These Emanations sevenfold purer and more penetrating than our Light or Air, are always coming forth out of his Spiritual Nature, by the *Holy Spirit*, who * takes of his, and communicates the Gifts to his Children: By these Powers he quickens and re-illuminates the *perished Lights*, represented in the *first Sanctuary* by seven golden Lamps on one Candlestick, which were a

Figure

* John xvi. 15.

Figure of the *first Eve*, the * *Wife and Sister* of *Adam*, emaning out of the same physical Powers. All these Lamps leaned a little towards the middle One, out of whose Shaft they rose two by two; the middle One bent also toward the Holy of Holies, where the *Male*, the Husband, or Head, was concealed in the Law of Shadows; intimating in the Figure, that all the Power, Life, and Nature of the *Bride*, received her Birth, and Strength from the Head, as *Eve* was taken out of *Adam*, her Head, wherein she was before, or she could not have sprung out of his Essence, or his *Bone*, the *Strength* of his Powers.

This Mystery of the Gospel was first corrupted by the Gnostics, who had stole the spurious *Ca-bala* of the Jews and Platonists, as † our *Jezebel*, the Moravian *Prophetess*, has done with the same Materials, abusing the sacred Language to the most carnal and abominable Sense, as some impious Wits have done by the *Song of Songs*. This Mystery will however soon break forth into full Light, when the ‡ *Bride, who is withdrawn*, shall appear in the first Sabbatical Year just at Hand: When the Temple, the *House of Glory*, built out of the *Bone* of *Jesus Christ* near his Heart, that is, of his real Nature, in the Glories of the *two holy Places*, his twofold perfect Nature, shall appear dressed in the rich Garments of her Lord, the *covering Head*: While the Mockers at these Mysteries, (who know the Nature and Works of God so well, though they have not seen them) shall be astonished at the Beauty and Glory of the *Lamb's Wife*; and they shall be burned in their *Flesh*, their *Shame* and *Nakedness*, whose Lusts they fulfilled, instead of crucifying and slaying them by the *Sword* of the *Spirit*, and gloried like brute Beasts,

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in

* Cudworth on the Union of the Church and Christ, p. 12.

† Rev. ii. 20. ‡ 2 Esdr. vii. 26.

in their Shame and Filthiness. The Jews give the Name of *Col* to one Property of God, and *Bath*, a Daughter, *Callab*, a Spouse flowing forth from him, as *Cudworth*, p. 11. cites *Nachmunides*: These appear what St. *John* calls the *Word* and *Holy Spirit* of the *Father*.

Blessed are they, who are eating the spiritual Flesh, and drinking the heavenly Blood of Jesus Christ, wherein is *Life* and *Atonement*: Blessed are they, who do through Faith in the Mystery receive the *holy Nature* of their *Mediator* into the *inner Spirit* to atone or cover them with a new Glory, as the Mouth of the *outer Man* receives Food, and Light and Wind, for the Body of Flesh, from the earthy Principles. The *Altars* of *Heavenly Fire* are in every Christian, the *Temple* of *God* and his *Glory*; and the divine Substance of Jesus Christ is feeding those Fires of his own kindling, as the *typical Lamb* gave *Blood* and *Flesh* to nourish the *perpetual Fire* under the Law: For no Mediums, but his own glorified Nature in the *Water* and *Blood* of his wonderful Fœcundity can bear the Power of the *Fires* of *Heaven*, which burn before the *Throne* in Strength, and Majesty, and which never consume the Children, who are glorifying *JEHOVAH* in the midst * of *Fires*, those of the *Holy Place*, and *Holy of Holies*, (*Aurim* and *Taunim*) doubled and married one to another forever in *Jesus Christ*, the firstborn of *Aleim*, the only Son *Isaac* of his *Father*, the *Firstling* of his Almighty Strength, *God of God*, to whom be Glory and Dominion in all Ages. *Amen*.

I have now finished the Explanation of the seventh Year, and give it to the Catholic Church, and to those among them, who have their *Unſion* to cast their Light upon this Subject by their Gifts
of

* Isa. xlii. 15.

of higher *Prophecy*ing, a deeper Knowledge in the *Mysteries* of the *Kingdom* of *Heaven*.

The Sum of what has been advanced, may be drawn into this triple View: 1st. That the seventh Year is a Figure of the new Creation in Jesus Christ, in everyOne of his *Seed*, *House* and *Lineage*; through whom we are born *Spirit* of his *Holy Spirit* by inward Process, and a gradual Generation of most heavenly Powers, resembling the first Creation of *Adam*, when he was a *Son* of the *Deity* placed on the *Throne* in the *East*. These holy Emanations flowing into our *fallen Birth*, can only translate us into the glorious Liberty of Sons of God, when Death removes * the Tabernacle of this earthly House under *Curse*, the *Præpuce*, the Skins of this *fleshy Building* to be † cut off, and cast away. The *great Angel* of the *Covenant* and of the *Faces* of *God*, must mingle his spiritual Essence with our perished Nature, and carry his own through a Life hid with him in God; or we cannot be *Children* of the *Kingdom* by a Birth from on high, which is as true a *Birth* and *Life* of the *Spirit* of our *Lord* in an hidden Way, into the Centre or inmost Part of our Essence, as a Birth of a Soul into Union with Water and Blood of the fleshy Body is real in the outward World, and in that Generation, which is the Seed of the *adulterous Woman*, accursed and to be abolished by *Jesus Christ*, heavenly *Adam* and *Eve*, who begets *Spirit* by the *Breath* of his *holy Lips*, the Way of an angelical Generation out of the *Mouth* of *God*.

2dly, This Year *sanctified*, set apart to God, appears a *Measure* of *Time*, when the open Manifestation of the *new Creation*, the *new Heavens* and *new Earth*, coupled or married together, shall appear: For *Jesus Christ* must bring his *Throne* and *Glory* in all the Sons and Daughters of his wonder-
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* 1 Pet. ii. 13, 14. † Mal. ii. 12.

ful Generation, into an outward and visible Exhibition in a *Time predestinated*.

3dly, It appears to have been instituted to measure the Time of all the seven Sabbatical Years, before the *High-Priest* made *higher* than the *Heavens*, (who bears the *fifty Letters* of the *twelve Tribes* shewn by * *Maimonides*, on the *true Breast-plate*, near his Heart, his Love,) shall have brought them to Life and Glory. For through so *many Days* and *Years* in the antient mystic Sense, must the *Sun of Righteousness* move in his vaste Circle of 1000 Jubilees or 50,000 Years, before all the *seventy Souls* from *Jacob's Loins* shall be brought out of the House and Land of Bondage, out of *great Tribulation*, and the *horrible Wilderness* of the *second Death*. *Ham* the *Servant of Servants*, who is *Satan* or *Dan*, will be punished with a double Servitude, as he is a *Gentile far off*. The 1000 Years of *St. John* by Centuries make an 100,000 Years, which were typified by *Noah's Ark* one hundred Years in building the *three Stories*, where *Ham*, the *Son* of the *double Curse* † goes in with his two Brothers, *Sem* and *Japhet*.

The Reason of expecting the Manifestation of the *Son* in the *Glory*, (whose *Throne*, according to his holy Prophet *David*, in Psalm xlv. 6. is to endure forever) appears well founded both from the *Law* and the *Gospel*; and I am firmly persuaded, will be within a few Years, according to my Judgment between this Time and the Years 1763, or 1764. Before which Period, as *Daniel* in xii. 1. prophesies, *there shall be a Time of Trouble, such as never was since there was a Nation, even to that Time: and at that Time, thy People shall be delivered, every one, that shall be found written in the Book*. The Christian Writers will not surely endeavour to harden

* Ainsworth on Exod. xxviii. 10.
Rev. xiv. 6.

† Gen. vii. 13. 14.

den the Jews in their Obstinacy, by ascribing the *Character of thy People*, to them, who are not the *People of God*, as he foretold by his *Servant Hosea* i. 9, 10. *Call his Name Lo-ammi, for ye are not my People, and I will not be your God:* and again, in Chap. ii. 23. *I will say to them, which were not my People, thou art my People, and they shall say thou, Thou art my God:* And by *Zechar.* ii. 15. *many Nations shall be joined unto the LORD in that Day, and shall be my People.*

Daniel speaks as *Isaiah* and *Ezekiel*, like a Prophet of the Gospel, wherein the *Gentiles* were to be the *Peoples*, out of whom God would choose his *Segullah*. Nor can this Passage be applied to the Destruction of *Jerusalem*, or any past Visitation, because the *People of God*, considered either as *Jew* or *Gentile*, are not yet delivered. But let the *Hebrews* be assured of this, that if they are to be called in this *first Week* or *Sabbath of Years*, they will, as the Prophecies witness, be brought low and afflicted; they will be driven through the Kingdoms of the Earth, and be in great Misery and Distress, as in Egypt, before the Time of their Restoration. They will not lift up their Heads as they do now, and flourish, grow rich, and live in Plenty, Safety and Splendor, as the Subjects of a Kingdom do. Their *Time of severe Tribulation* must be just at the Door, when they * *will be an Astonishment, a By-word and a Reproach among all Nations: They will have a trembling Heart, and failing of Eyes, and Sorrow of Mind. Their Life shall hang in Doubt before them; they shall fear Day and Night, and shall have no more Assurance of their Lives.*

They are now by their happy Situation among many reformed Kingdoms, hardened by their Prosperity against the Doctrine of a *crucified Messiah*, as much as the Christians in *this Age of Noah*, are against a Life crucified to the World, by which they

* Deut. xxviii. 37, 65, 66.

they ought to be *daily dying* with *Christ*; and as the *Sheep* of his *Slaughter* for the *Sword* of his *blessed Spirit*, to be *slaying*, and bearing the *Reproach* and *Shame* of an *humble Life*, mean in the *Eyes* of the *Edomites*, and *Moabites*, *Egyptians* and *Babylonians*. This Christians ought to do, and true ones are crucified unto the *World*, and the *World* unto them. If then the *Jews*, who bear the *Sign* of *Circumcision*, a *Mark* of their *fallen Nature*, and a *Lesson* of *mortifying* the *Members* of their *earthly Birth*: If the *Remains* of the *two Tribes* are to make a *Part* in the *Lot* of the *Lord* (*who has Mercy upon whom he will have Mercy*) in this *Gnolam*, or *Age*; then their *Miseries* will be sharp as a *Woman* in *Travel*, as well as the *Miseries* of the *Nations* will be great: *Wars*, *Famines*, *Pestilence* and *Earthquakes*, will be the *four sore Judgments* of *God* on this *adulterous Generation*, before the * *Lord shall judge among the Nations*, and *rebuke many People*: *Before they beat their Swords into Plough-Shares*, and *their Spears into Pruning-Hooks*; *when Nation shall not lift up Sword against Nation*, *neither shall they learn War any more*. May *God the Father of our Lord Jesus Christ*, *hasten the Kingdom of his beloved Son*: And may every one of his *Children*, who have the † *Spirit*, the *Mother of the Bride*, the *Daughter*, say *Amen*. *Come Lord Jesus, come quickly, Amen*.

* Isa. ii, 4. † Rev. xxii. 17, 20.

ERRATA.

Page 12. line 22. read, be' *not* considered. P. 19. l. 8. read, *and* the other *Glories*. P. 29. l. 22. read, *Zetronov*. P. 43. l. 10. read, *Morality*. P. 57. l. 20. read, *Tauzinim*. P. 73. l. 4. read, to *almost* all.

